

# The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*


E. H. HAMES, *Business Manager*

Vol. 75. No. 3

MARCH, 1921

New Series, Vol. 12, No. 11

## RELIGIOUS EDUCATION AND LIFE

 We cannot separate education from life at any single point. Every time we or our children rub elbows with other folk, in every group where we work or play or study or fight, we are being influenced, molded, character is being formed.

Many people have thought that religious education was a matter of pious consideration a few minutes on Sunday or a spasmodic lecture on behavior, but these are utterly futile in the face of personal influences which lead in the opposite direction.

Those folks who think that religious education is an insignificant side issue or even a matter of the Sunday School only, are on the wrong track. People and churches which face up to a real religious education program face up to the task of determining the character of the personal influences in all groups with which our boys and girls contact.

Of these groups the home is the most fundamental. Given just the right kind of home and the religious education problem is a long way on the road to solution.

The church group is exceedingly important. Its value is largely determined by the extent to which it understands the growing life of boys and girls, youth and adults, and the extent to which it meets the actual needs in all phases of its activity.

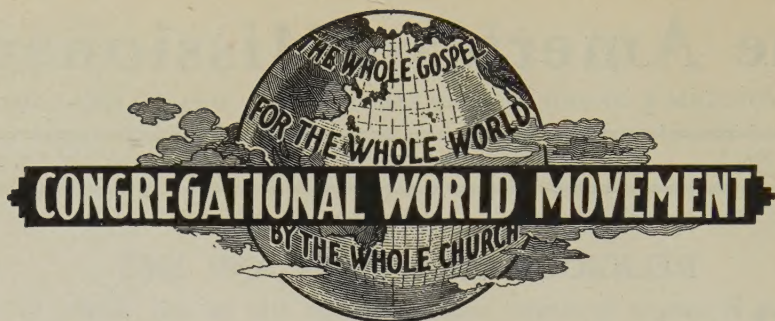
The public school is tremendously important. The character of teachers, work, play, the social ideals of the school, the general character and ideals of the pupils are what count.

Play groups, social groups, work groups, racial groups, industrial groups, all these have significant meaning for religious education. Imagine for a moment what it would mean for your own religious education if you were born into any one of a dozen different groups in America.

Here is the big task at which we Americans have been playing. I speak advisedly. We have not taken it over-seriously. Last year for all education, public, private, common schools, universities, parochial schools, all education in the United States, we spent in round numbers one billion one hundred million dollars, and in the same year we spent for tobacco over two billion dollars, for confectionery over one billion dollars, and for theaters another billion. It is time we caught a new vision, developed perspective and put at least as much into education as we burn up in tobacco.

The church can count most in this total situation by developing a real program of religious education in its Church School and from the Church School as a basis reach out into home, school, and other groups to produce in all these the best possible conditions. —F. M. S.





## VISUALIZING THE APPORTIONMENT

A Stereopticon Lecture and a Chart Sermon

**F**OR some time there has been an insistent demand for some means of visualizing the total appeal for the denominational missionary enterprise. The call for a stereopticon lecture on the subject has been urgent, and many have requested some graphic presentation that could be used widely in the churches. These demands are now being met as follows:

### Our Far-Flung Line

A stereopticon lecture on the subject "Our Far-Flung Line" or "The World-Wide Work of the Congregational Churches" has been prepared, with seventy-nine colored slides.

This lecture is calculated to give a bird's-eye view of the large and far-reaching activities of the Congregational churches through their benevolent societies. The text of the lecture presents succinctly a comprehensive statement of the total facts; the illustrations seem to add human interest by presenting typical scenes from the several fields of operation at home and abroad, beginning with our own children in America and reaching to the uttermost parts of the earth.

Seven sets of the slides with the text of the lecture are ready and may be had on the same terms as similar stereopticon lectures of the missionary societies, namely, payment of express or postage charges both ways, together with any cost of breakage.

The depositories are, The American Board, 14 Beacon Street, Boston, Massachusetts; The Congregational World Movement, 287 Fourth Avenue, New York City; Robert W. Gammon, 19 West Jackson Boulevard, Chicago, Illinois; Rev. C. H. Harrison, 219 Guardian Trust Building, Denver, Colorado, and Rev. H. H. Kelsey, D. D., 419 Phelan Building, San Francisco, California. There are two sets in the New York office and two sets in the Chicago office.

Those desiring to use this lecture should place their orders at the earliest possible date, and indicate more than one date on which it could be used in case it is not available for the first choice.

### Inasmuch

"Inasmuch as ye did it unto one of my brethren, even these least, ye did it unto me" is the text of a typewritten sermon to accompany ten charts, 25 x 36, with one page of manuscript accompanying each chart, so that as the minister reads or extemporizes the text, the congregation may have a visualization of what is presented.

The subject matter on these charts analyzes the total missionary task of the denomination, with accompanying graphs and illustrations calculated



to make more real the ministry we are performing in the name of Christ to His brethren near and far.

The aim is to connect the missionary work of the denomination with the vital Christian life of our church members and to leave a glow of satisfaction and enthusiasm in the thought of the splendid and far-reaching ministry of helpfulness which we are able to render through our co-operative activities. This is a real sermon dealing with the expression of Christian life through missionary activities.

Several hundred copies of this sermon have been prepared and may be had free upon request, except that the minister using one is requested to mail it back immediately to the depository from which it was secured.

Orders for this sermon may be addressed to the same depositories given for the stereopticon lecture above. Every pastor in America is urged to secure one of these chart sermons. It is well adapted to the regular morning service, or may be used in the mid-week meeting, or on other occasions.



## ADDITIONAL SLIDE SETS IN OFFICES OF STATE CONFERENCES

**I**N disposing of its many valuable equipments, the Interchurch World Movement has placed its rich collection of plain and colored slides within the reach of the denominations at remarkably low figures.

Twenty or more of our State Conferences have already taken advantage of this opportunity to secure for use among their churches sets of a lecture giving "a world-wide survey of the task of the Christian church."

The lecture and slides just mentioned present "the whole task of the whole church." It contains over 100 slides of maps, graphs, and views and is a liberal education on the subject. It can readily and profitably be divided into three parts for successive evenings.

Churches wishing the set should apply to their state superintendents.



## MEETING OF THE COMMISSION

**T**HE Congregational World Movement Commission met in Aurora, Illinois, in connection with the Midwinter meeting of the Homeland Societies, January 19th and 20th. More than half of the one hundred members of the Commission were in attendance.

Among the more important of the actions taken were, first, approval of the plan for follow-up work whereby the churches may be led to meet the full goal of the \$5,000,000 apportionment, special attention being directed to an Easter appeal for this purpose where state officers cooperate; second, the recommendation of the December date for our Every Member Canvass, the prevailing opinion being that the majority of our churches would prefer that time rather than the spring date; third, the adoption of a policy in regard to seeking individual gifts and in the matter of equalization, the substance of which was that in reliance upon team work individual gifts should be sought by the missionary societies and credited to the churches whenever possible, and that ultimate equity should be reached through readjustment of percentages for the succeeding year, rather than through any plan of equalization for the year when the gifts are received.

The meeting was characterized by earnestness and enthusiasm, and the conviction of those present was that the denomination had made commendable progress in solving some of the problems that face us at present.



# THE CONGREGATIONAL COMMISSION ON EVANGELISM

## HAND PICKED RECRUITS FOR THE CHURCH

*By Rev. John H. Address, D. D., Norfolk, Nebraska*

(NOTE—Dr. Address, pastor of the Congregational Church at Norfolk, Nebraska, has had a very successful pastorate, using as the basis of the church program a plan for enlisting new members which gives a place for all his members and which puts new life into departments of church life. Pastors everywhere will be greatly interested in the recital he has prepared for "The American Missionary.")

—F. L. Fagley, Secretary.)

### CHAPTER I.

**T**HERE can be no question that our churches are failing to make the growth in membership that is desirable. Many people within hearing distance of the church service in practically every community are still unchurched. The problem of the overchurched community might be solved quite as well by the reduction of the number of unchurched people as by the reduction of the number of churches. There are few communities in which there are enough church buildings to accommodate all the population within easy distance, if all should attend service at one time. Many churches would find their problems approaching a solution with the infusion of a little new blood into the membership. Many a pastor would find the morale of his church greatly improved if the members could see something happen. An inspiring group of recruits on Sunday morning makes the members take courage for better service.

To this end the method of the annual or biannual revival meeting has been used efficiently and has much to commend it. It is very much better than no effort. But it leaves much to be desired. The greatest decision which a soul can make is secured by a stranger rather than by the spiritual leader whom the people know and love. Special methods are used, peculiar doctrines are emphasized which neither the church nor the pastor care to continue, and for which they may need to apologize. The special stress and interest of the revival meetings are often followed by a reaction which is dangerous for the new recruit. The difficulty in securing a safe and efficient evangelist, and the expense incurred, often lead a church to make no evangelistic effort for years.

The method of hand picking the recruits has several distinct advantages. It requires no special machinery other than can be used continuously. It is under the control of the spiritual leader who expects to remain with the church more than three weeks. It brings the pastor and the new member into closer personal spiritual fellowship than can be had otherwise. It is the method used by the Master.

### The Spirit of Individual Evangelism

It pays to cultivate the spirit of individual work for individuals. First, decide what you want—a steady rather than a spasmodic growth of your church; a group of new members coming every few weeks, in a sane, normal, thoughtful way, rather than a tremendous upheaval at stated times



of revival. Believe that "Seedtime and harvest" in the healthy, normal church does not mean eleven months, or perhaps one or two or three years and eleven months of seed time, and then one month of harvest. In tropical climes it is always seedtime and it is always harvest time. Some fruits are maturing all the time, while others are germinating. The atmosphere of the Christian church, where the sunshine of His love is ever shining, where the warm breath of His Spirit is ever blowing, should know no winter season. Seedtime and harvest should be parallel and perpetual. It is not urged that special seasons of revival, when special evangelistic meetings are held, to secure some who perhaps are so constituted as to need such method, may not be quite desirable, but such effort should be entirely special and supplementary. It should never be made the principal source to which the church looks for its recruits.

Cultivate, also, the spirit of confident boldness as a representative of Jesus Christ, that will enable you to approach any one with the claims of Jesus Christ and His church. No business man is too great or too busy, no scholar too wise, no statesman too important for you to approach at the proper time and in the proper way, with the claims of your Lord. Railroad superintendents, state officials, bank presidents, owners and managers of million dollar concerns, as well as day laborers and little children have listened courteously to the claims of Christ and His church when so presented. They will do so again if you will so present them. Nor should you feel that any one is too small to consider, that is, small in importance. No one is unimportant in God's sight. Who shall say who is of most value to God's Kingdom? It is quite likely that the children constitute the most important field of evangelism and that we should rejoice at least as much over the decision of a child of ten to unite with the church as we should over the same decision on the part of the head of a family.

#### Methods of Hand Picking

In offering some methods for doing this work, the author is not theorizing. The methods suggested have been tried during twenty-six years of pastoral work. They have increased in efficiency in proportion to the fidelity and persistency with which they have been worked. Beginning his work with a very strong prejudice in favor of the special series of revival meetings, but with a recognition of the value and the personal use of the hand picking method, he has slowly, but steadily, come to the place where he depends practically exclusively upon the latter. Nor have the results diminished, but rather greatly increased with the change.

My present pastorate, deducting time of summer absence, has covered about a year and a half. During this time, with no special meetings, aside from the regular Sunday services, there have been received into the church, as a result of the handpicking method, 289 new members. This increase, added to a total membership of 348, means an increase of 83 per cent. Of these 289, 223 were over 16 years of age and 66 were under that age. Of the 223 adults, 155 were heads of families. Of the total number, 168 came on the statement of their faith and 121 came by letter. Nor was the increase due mainly to the incoming of new families into the community. More than half, or 175, of the 289, were persons who had lived in the community for from one to thirty years before the beginning of the present pastorate. These methods are not new, but the Year-Book shows that they are not being used as much as their efficiency would warrant. They will work if they are worked.



# THE PASTORS' SECTION

## THE CROSS OF JESUS CHRIST—INDIFFERENCE OR CONSECRATION

*By Rev. Warren S. Archibald, Hartford, Conn.*

*"And sitting down they watched Him there."*

THESE words, as recorded in the Gospel of St. Matthew, describe the men at the foot of the cross of Jesus. They have brought Him to a hill outside the city, to a place called "The Place of a Skull." They have crucified Him between two thieves. "And sitting down there, they watched Him." On the cross, the consecration of Jesus, in agony, to God's vision of trust and love and eternal honor! At the foot of the cross—indifference! Men—men in play—indifferent to the agony and ignorant of its open vision of love and trust and eternal honor! On the cross Jesus dying for the vesture of the soul! At the foot of the cross men in play for the vesture of the body! And the crowd goes by reviling Him, wagging their heads and saying: "Thou that destroyest the temple and buildest it again in three days, save Thyself and come down from the cross." "And sitting down, they watched Him there." And Jesus saw His mother and Mary and Mary Magdalene, and turning to His mother He said, "Woman, behold thy son," and to the disciple, "Behold thy mother." "And sitting down, they watched Him there." And about the ninth hour Jesus cried with a great voice, "My God! My God! Why hast Thou forsaken me?" "And sitting down, they watched Him there." And again He cried, "I thirst;" and again, "It is finished;" and again, "Father, into Thy hands I commend my spirit." "And they, sitting down, watched Him there." And then the centurion and all they that were watching Him, beholding Him, cried at last, "Truly, this was the Son of God."

"The Cross of Jesus Christ—Indifference or Consecration!" Will you note three things regarding the men at the foot of the cross as you ponder upon these words? First, the indifference of these men. On the cross, Jesus, the Son of God, obedient even in agony and pain to God's vision of eternal honor; and there, at the foot of the cross, the men gambling for His garments, crying out, "This is mine," "That is thine," and jesting about the pain. Behold them, standing there with their spears and swords, their shields and helmets and armor, the insignia of imperial Rome, absolutely indifferent to that struggle between the vision of God and the blindness of men.

Will you note, in the second place, that these men were simply doing their duty? It was their duty to put the criminal to death. It was their business to crucify that man. It was their vocation to stand face to face with criminals and crosses. It is a part of the strange riddle of our human existence that this indifference was rooted in duty, and this ignorance of the meaning of that agony found its soil in their obedience to their day's work.

Will you note, in the third place, that there was present here not only



an indifference, not only an obedience to the day's work, but there was at last the triumph of the cross? The cross won. The dying man on the cross conquered the strong living men with swords and shields at the foot of the cross; and they, even through their ignorance, even through their indifference, beholding that indescribable struggle between man's vision of God and God's vision of man, cried out, "Truly, this was the Son of God."

"The Cross of Jesus Christ—Indifference or Consecration." As we try in adoration and sincere thought to stand at the foot of the cross of Jesus, let us note three things. In the first place, indifference to that cross of Jesus Christ. Eight years ago there appeared in *The Hibbert Journal* an article by Dr. Johnston Ross which the writer has never forgotten, and which was entitled "The Cross of Jesus—the Report of a Misgiving." And the misgiving which he reported was this: it appeared to him that in the popular religion of eight years ago there had departed or was omitted a vivid apprehension of certain values formerly recognized in the cross of Jesus Christ our Saviour. Dr. Ross meant that the popular religion of eight years ago emphasized the words of Jesus rather than the **work of Jesus**. He meant that eight years ago the popular place in the teachings of Jesus Christ was the mount of the sermon. We heard much about "The Sermon on the Mount" and the words of Jesus. We did not hear so much, as in former days, about that other hill, called "Calvary," and the work of Christ. In short, as he said, Christianity was becoming largely declarative rather than redemptive. There was indifference to the cross.

Since that article appeared we have passed through the greatest war in history and I think that now people are not indifferent to the cross of Jesus Christ. The world has passed through agony and passion and pain and death and pestilence and misrule, and we have entered into a deeper knowledge not only of the words of Jesus, but also of the work of our Lord. There is no longer an indifference, but a wistfulness, a yearning, a deep desire to share that sacrifice, to be a companion in that pain, to enter into fellowship with His sufferings and so to come into the victory of the cross of Christ.

We should note, therefore, in the second place, this idea: the immanence of the cross of Christ. By this is meant that the cross of Jesus Christ is a fact in Christianity which is not simply historical. It is, of course, historical. There is the historical event outside the walls of Jerusalem. But the cross of Jesus Christ—and all that it means in the salvation and the redemption and the atonement and the cleansing of the soul—is not simply an historical event. It is immanent; it is here; it is now; it is with us. It is primarily a quality of the present and not essentially an element of the past.

The catholic and traditional teaching of the cross of Jesus Christ has made that suffering a penal transaction, or a moral exhibition, a static event, performed centuries ago on a hill outside Jerusalem. The cross of Jesus Christ to which our consecration and not our indifference is turning, is not simply an historic event, is not a penal transaction, is not a moral exhibition. It is the work of the spirit of God in our hearts. It is the work of the Holy Spirit in our time and generation. Wherever humanity today is calling out, "My God! My God! Why hast Thou forsaken me?" there the spirit of Jesus is crucified. Wherever men and women and little children are crying "I thirst," there is the spirit of crucifixion. Wherever men and women and little children cry "It is finished, there is no more hope,"



there is the spirit of Jesus and of crucifixion. The cross of Jesus Christ is here in the world, in our country, in our church, in our homes, in our city; for wherever men are crucified, there the spirit of God is on the cross.

Let us note, in the third place, the absolute sovereignty of the cross of Jesus Christ. By this is meant that no man escapes out of sin simply by his own efforts, but finally through what we mean by the cross of Jesus Christ. The world and all that is wrong with the world will never escape from that wrong by its own efforts in legislation and programs and rules—although all these will help—but utterly and finally through what we mean by the cross of Jesus Christ. For the cross of Jesus Christ stands for law—broken, and for love that heals, and men will never get out of their sins until they understand that a law has been broken and that only the love of God can heal and mend that broken law.

There is a vicious and dangerous tendency in our world today to believe that you can legislate goodness and frame goodness by means of rules and programs. Goodness is rooted in perfect obedience to that law which is finally fulfilled in love. You cannot legislate goodness; you cannot pass laws commanding men to be good and expecting them to be good. Goodness, righteousness, spring from the knowledge that a law has been broken, and that while all our efforts through repentance are necessary, finally at the last comes the healing grace, unmerited, undeserved, of the love of God.

For people not to talk of sin but of mistakes and slips and peccadillos and unfortunate moods and unhappy tendencies and infelicitous touches is a dangerous and vicious tendency. These are the wrong words. The right words are sin, guilt, crime; and only as men get that right word for the act they have performed will they finally come unto repentance, and at last a knowledge of God through Jesus Christ.

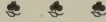
What is sin? In the words of a philosopher—one of our modern thinkers—sin is the deliberate refusal to interpret any impulse that makes for self-integration. In the simple English of the New Testament, sin is the deliberate refusal to walk in the light that has been given us, the deliberate refusal to hear that Holy Spirit of God within us, and that it is a crime and a guilt, not a mistake and a slip.

At the cross of Jesus Christ the world is standing today as it has not stood for centuries, for the world is crying "I thirst," and multitudes are sobbing "It is finished." Uncounted men and women are saying "My God! My God! Why hast Thou forsaken me?" The cross of Jesus Christ is immanent here and now in the world; and the exit from the wrong is only through the knowledge that the law has been broken, that violation of the law of God is a crime, and that only through the grace of Jesus Christ can men and women be healed. It was said of men two thousand years ago, at the foot of the cross of Jesus, "And sitting down, they watched Him there." It was also said of a man at the foot of the cross of Jesus that he exclaimed, "Truly, this was the Son of God." Which, pray ye, shall be the description of our time and generation? For we are entering into days of temptation; and the temptation will be one that has always come to people at the conclusion of a great war. There has always been a relaxation from the heroic temper, the noble mood, and the spirit of self-sacrifice. It was so at the end of the wars of Napoleon. Beware, in these days and months, as we find that heroic temper and noble mood relaxing, beware, lest it be written of our time, "And sitting down, they watched Him there."



# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Greetings to the four men who already have or will become superintendents in their several fields! They are: Rev. Samuel Hitchcock of North Dakota, Rev. Elmer H. Johnson of Montana, Rev. Herman Obenhaus of the German Department and Rev. David J. Perrin of South Dakota.



A good many have borne willing testimony to the fact that this year's meeting of the Board of Directors, from the standpoint of achievement and the display of the spirit of adventure and courage, was the most notable in years, if indeed, it did not touch the high-water mark for all the years.



What church which is doing remodeling has a bell to spare? Those who read in this issue the story, entitled "The Trail of the 'Kangaroo,'" by Mr. Fisher, about the development of the work at Star, North Carolina, will see that a bell is sadly needed for Providence Chapel, as this outstation is termed. Consult Secretary Frank Lincoln Moore for details.



The Board took appropriate action regarding the distinguished labors of the four superintendents who will shortly retire from their positions of leadership on account of having reached the retiring age suggested by The National Council. We rejoice that this does not mean a conclusion of their labors in behalf of the society. The four are: Rev. Moritz E. Eversz of the German Department, Rev. Gregory J. Powell of Montana, Rev. Edwin H. Stickney of North Dakota and Rev. W. Herbert Thrall of South Dakota.



Do we realize the implications of home missionary service from the standpoint of the children in the home missionary parsonage? The other day at Aurora a superintendent remarked in the most casual way, in referring to his boyhood and the sports of which youth is fond, "My father being a home missionary, of course I never had a pair of skates." He simply had taken it for granted that such a sacrifice was a necessary consequent of home mission service, but we must all see to it that it is an essential consequent no longer.



One of the essential features of the pension system for which The Pilgrim Memorial Fund was raised is, that the churches shall share with the pastor the annual premium which supplements the income from the Fund for the provision of an adequate pension. The Annuity Fund has requested the denominational benevolent societies to do for ordained persons under their employ what the churches are asked to do for their pastors. The Extension Boards, by action of the Directors at their Annual Meeting, have agreed to do this, assuming one-half of the annual payments for ordained persons under full-time employment, and instructing their superintendents and field workers to secure similar payments from or in cooperation with the churches for home missionary pastors. This applies to home missionaries in states which are not self-supporting. It is likely that the Constituent States will take similar action with reference to their field workers and home missionary pastors.



## THE TRAIL OF THE "KANGAROO"

*By Rev. Park W. Fisher, Star, N. C.*

THE "Kangaroo" or Star Parish Car, opened a trail last year which makes possible a much larger work during 1921. The activities of the writer for this season are being directed more particularly to the lower parish, and accordingly this narrative is confined to the work at Star, Biscoe and Spies, with occasional references to the other churches on the field which he from time to time supplies.

Missionary Society's Superintendent in the Carolinas. Needless to say, he is finding plenty to do. The problems of this field are many and varied, and frequent conferences of the workers are necessary. The work of rebuilding the neglected churches of the parish must of necessity be slow, but we are all striving to make the vision of the new Superintendent come true.

Next in the picture are the Fish-



LOOKING AS PLEASANT AS POSSIBLE

### The Workers

The work this season started with a corps of efficient and congenial helpers. We present them to the readers of the magazine standing by the old "Kangaroo." At the left are Mr. and Mrs. Ensminger, whose experience in missionary work in Florida and Colorado make them a valuable asset in the larger parish work. Mrs. Ensminger is a valued teacher at the Academy, while "F. P." has conducted himself so well that he has been appointed the Home

ers, very glad of the opportunity to work in Mrs. Fisher's native state. Last, but not least, we see Professor and Mrs. R. L. Sheaff, whose efforts for the school are proving invaluable, as is evidenced by the replies received when the pupils are asked how the school is going. "Fine" is the gist of the answers. Professor Sheaff, too, often supplies for one of the churches. Another man is needed badly, and we hope and expect that he will be found before long.



### Our Roads

The road to Biscoe is always good, so inclement weather does not affect the meetings at that place, so far as



WHEN SANTA CLAUS APPEARED

our ability to attend them is concerned. We cannot say as much about the road to Spies, however, and its condition may have had something to do with the fact that this community has been somewhat neglected in the past. The people are eager for educational advantages, are deeply interested in religion of a practical as well as spiritual nature, and desire to see their section of the country making progress. We mean to do all in our power to help in furthering their endeavors along these lines.

Here is a picture of the missionary car stuck in the "Thomsen Mudhole." This is just beyond the "Tarheel" as one goes toward Spies. The "Kangaroo" received its name from its ability to leap on these roads, but it is not always able to leap. Oh, that it were! Then I should not have been obliged to spend two hours in the "Mudhole" one night, getting home about two a. m. It was impossible

to dodge it, for the mudholes on all sides of it were just as bad or worse.

Then there was the "Slough of Despond," through which we had to travel and where the "Kangaroo" stalled. I am happy to say, however, that the "Slough" is no more. A few hours' labor recently put in has given us a new road. The people living along this highway, it seemed, were waiting for the county to do the necessary repair work, and as it was apparently not being done, I requested a number of men in the neighborhood to meet me at a specified time, and it did not take us long to spoil a number of perfectly good mudholes. The

difference is very marked, for there have been times when more than an hour has been spent in digging mud away from the wheels with a screw driver. We did finally learn to carry tools with us—sometimes a block and tackle. But perseverance, even with mudholes, wins, and the people at Spies have come to know that we will be at the service if it is possible to get there, and if



IN THE THOMSEN MUDHOLE

we do not arrive on the minute, they know we are somewhere on the road. The result is that no matter how bad



the weather or the roads may be, there is generally a fair attendance, and often one that surprises us.

A great deal of credit for the success of the work at Spies is due to the Moore family. There is but one son now at home, Jason, but several other children with their families live in the neighborhood and all are loyal friends of Providence Chapel. We have Mr. Moore to thank for a great deal of the work done in the erection of the Chapel. None the less tireless has been his interest in

tion, out in the country especially, to have a great deal of running in and out of the building during the service. This practice is due to the long sermons to which the people have had to listen. I am trying to break up this custom by **making** the services as brief and interesting as possible, and I am gratified to find that there is a decided response to my efforts.

Providence Chapel is situated about the center of the school district, and we hope that when the new



THE CONGREGATIONALISTS WHO "SPOILED" THE MUDHOLES

the services, and he and his wife have been very influential in making the present organization a success. I do not know how we could get along without Jason Moore. A few years ago he had the misfortune to injure his left arm so badly that amputation was necessary. Fortunately he had a "turn" for music, and this has been of the greatest help to him and the church. The touching quality of his voice has often been commented upon. No revival in this section is complete without his leadership in the musical program.

It has been the custom in this sec-

schoolhouse is erected it will be near the church. In order to get things started, we recently gave Moore County a ten-year lease on our church for school purposes. The building was sadly in need of repairs, so the County furnished a new floor, new windows where needed, and in the spring expect to give us new weatherboarding. Recently a box party was given, and more than thirty dollars was raised in this way. This fund will be utilized to supply paint for both the inside and outside of the building. We will also add a new belfry to the Chapel and



then it will be necessary to raise a sufficient amount for a new bell, which is very badly needed. If any reader knows of a bell that is not in use which might be secured for a reasonable sum, the information will be greatly appreciated.

#### Christmas at Star

Shortly before Christmas the idea of having a joint Christmas tree came to Mrs. Fisher.

We called for representatives from the Baptist, Methodist and Congregational Sunday Schools to meet at our home on a certain evening. There was a splendid response to this invitation and a fine spirit was manifested. All entered into the plans with enthusiasm; committees were appointed and we went to work to make the entertainment a success—and it was. Mrs. Fisher personally visited many homes where the children did not attend any Sunday School and invited them to be present. One woman, the mother of three children, said that she herself had never seen a Christmas tree.

We were able to make the room in which the entertainment was held very attractive. Holly abounds in this section of the country and there is considerable mistletoe. "Thunder berries" also make a beautiful decoration and we did our best with the material at hand.

It was a real community tree, and presents were put on it for as many as possible, whether they attended Sunday School or not. For years the children had heard of Santa Claus coming down the chimney, and there was great excitement when he was heard outside the building. A moment later, sure enough, he came, and the applause that greeted him made evident the fact that he was welcome. I do not think there is any question as to how the Christ-

mas exercises will be conducted next year.

Heretofore, it seems, that on special occasions, particularly on Christmas, there had been considerable drinking, and when we planned the tree, some apprehension was felt that such might be the case. But everything went off beautifully, and I think everyone went home happy. The children did wonderfully well with their songs and recitations, which were enjoyed by all present.

A short time ago a movement was started in the Spies community to see what could be raised toward the pastor's salary. The response was very gratifying. The people have never before given regularly for this purpose, I understand. The custom has been to take up a collection for the preacher at the close of the service.

I believe there is every reason for encouragement at Biscoe also. This is a mill town, and as is usual in such places the population is a shifting one. The mills were closed for some time, with the result that the factory section of the town, from which we get our congregation and members, is very dull, there being but few houses occupied. Now that the mills have resumed operations, we hope that the interest in our work will revive.

We are indeed glad to be engaged in this work among some of the finest people in the country. We find many good, loyal Congregationalists as we visit the people in their homes and places of business, and while we do not expect that results will be startling or that they will come as soon as we would like, we are sure they will be permanent when they do come. Congregationalism has a great work to do in this part of the Southland.

Every one of us can have a perfect, full-orbed rounded life in Jesus Christ, if we will ask God to show us His plan, and then act according to it.

—Selected



## ANNUAL MEETING OF THE BOARD OF DIRECTORS, AURORA, ILLINOIS, JANUARY 16-19, 1921

*By the Clerk*

I WISH every one of the 800,000 Congregationalists in the country could have been present at the Annual Meeting of the Board of Directors of The Congregational Home Missionary Society, one of the constituents of the Church Extension Boards, held by courtesy of pastor and people, in the New England Church of Aurora, Illinois, January 16—19, 1921.

Reports were a record of definite and significant accomplishment. Home missionary leaders gave evidence of having moved into the new world. Each of the Societies of the Extension Boards still maintains its integrity, but never more clearly did the wisdom of a unified policy appear as working ill to no set of interests but of heightening effectiveness and securing economy of administration at many a point. Policies passed through secretarial hands, then given the attention of sub-committees, and, finally, of the Board as a whole, emerge from the treatment worthy and fit.

These days furnished such splendid indications of denominational confidence, and so sure a warrant of continued trust, that any possibly timorous Congregationalist, if such there be, would have declared with reference to the desirability of advance movements as a certain man used to say in my father's meeting, "Now is the present time."

Sunday afternoon under the leadership of the General Secretary strikes the keynote. This year was no exception. Dr. Burton made his dominant theme, not programs and finances, but those great spiritual motives which eventually create wise programs and make full treasures natural. A memorial hour for the three great leaders, Drs. Her-ring, Sanderson, and Breed, made

many a man feel the need of an additional increment of toil from him. For the first time in at least five years the afternoon session came to its climax in the celebration of the Lord's Supper.

When one remembers that of the 5,000 new ministers who will be called for in the Protestant United States during 1921, only 1,100 can be furnished by all our Seminaries put together, it is hardly surprising that Monday's thought centered about recruiting and evangelism. Mr. Bradshaw, the new life work man of the Education Society, spoke. Interdenominational recruiting and its gains for Congregationalism were urged, and Secretary Fagley in his report gave striking proof of the wisdom of The Congregational Home Missionary Society in underwriting the program of the Commission on Evangelism. As I write (February 2), his secretary came in to say that 6,500 copies of the "Fellowship of Prayer" had just been sent out, and that an edition of 133,000 had, with the exception of 7,000 copies, been exhausted. It will not be long before the Year-Book will be printing cheering tidings, and better, the Congregational army will be marching to its work as a corps recruited up to fighting strength.

That "Review of the Field" is what our people ought to hear! If I could afford to equip you all with wireless, you should. Statesman-like vision indicates that the federative principle is at work, a revelation of the fine quality of our immigrant work—first in some particulars among the denominations—the success of community programs, all the lights and shadows of human life, the quick repartee of humorous Superintendents—no play one could attend could possibly be so fasci-



nating, for the stage is make-believe, after all, and this is real life.

If anybody suspects that there is a lack of attention to any part of the program for the ensuing year, I shall be glad to have him take the clerk's chair once. From 3:30 to 10:30 p. m. Tuesday, and from 9 a. m. to 4 p. m., Wednesday the Board was in constant session, except for snatches of meals.

Reports are always first in order after the Board is formally constituted. The statistics of the General Secretary's report indicate almost 37,000 miles traveled, with 117 set addresses and 134 conferences in twenty-six different states, and this is not the heaviest part of his work. He stressed, as among the notable achievements of the year, financial co-operation with the National Council's Committee on the Status of the Ministry looking to salary increase; the authorization of five Bands for various sections of the country; the adoption of the group insurance idea for the entire home missionary field force, including local and national office employees. He bids the denomination face not only a possible but probable debt of \$30,000 March 31.

The Secretary of Missions waxed eloquent, and rightly so, over the returns evident from the work of the theological students who went into the logging camps last summer; also on account of the promise of the community work at Thorsby, Alabama, Collbran, Colorado, and the new Italian socio-ecclesiastical plant in Brooklyn, New York.

Miss Woodberry always points the intimacies of home missions. She knows them as no other does or can.

The Publicity Department reported a shrinkage in the leaflet output

for the last year, due in part to Congregational World Movement publicity, no doubt. Stereopticon lectures have entered into their own, however, with a large advance.

A very unusual report of the Finance Committee brought hearty and deserved praise to the Treasury Department, a good deal of whose work is like that of the stokers in the hold.

Outstanding among the actions of the Board are policies for assisting the home missionary force in becoming participants in the Annuity Fund; resolutions appreciative of the services of four retiring Superintendents—W. Herbert Thrall, D. D., of South Dakota, Edwin H. Stickney, D. D., of North Dakota, Gregory J. Powell, D. D., of Montana, and Moritz E. Eversz, D. D., of the German Department; the election of Judge Epaphroditus Peck of Connecticut, Rev. Thomas B. Powell of New Jersey, Mr. John G. Talcott of Connecticut, and Rev. Arthur M. Ellis of New York, as new members of the Executive Committee; the bestowal of Elijah's mantle on the following Elishas: Rev. Samuel Hitchcock of North Dakota, Rev. Elmer H. Johnson of Montana, Rev. Herman Obenhaus of the German Department and Rev. David J. Perrin of South Dakota.

On Wednesday night the Congregational World Movement Commission commenced its session, and The Congregational Home Missionary Society took its share in shaping the program for the days of 1922.

The great outstanding fact in it all is this: The Congregational Home Missionary Society is taking a noble and worthy part in helping to create the sort of America which can undertake world-wide responsibilities.

One of the great problems of modern life is how shall people contribute as much as they demand, so that their lives shall become economically and spiritually sound?

—Selected



## A SUMMER IN THE WOODS

*By J. Harold Du Bois, Union Theological Seminary, New York City*

**T**HE writer was one of four men selected for work in the logging camps of the Pacific Northwest by The Congregational Home Missionary Society in co-opera-

whom he met and learned to know and love. But lack of space permits the introduction of only a few.

There is the "whistle punk," for instance. He is an American lad of about seventeen, who has worked in the logging camps for several years, and who had proved himself adept in acquiring loggers' vices. If you could really get to know him you would love him for the good in him, both actual and potential. "Whistle punk" in the camps is a technical term for a particular job, but the term seemed to fit this lad especially well, for he was a wonderful whistler in the ordinary sense of the word. Never will the writer forget those noon-day jaunts up the logging road from the camp to the field of operations which were always made merry by the "whistle punk's" joyous whistling. He could sing as well and his repertoire was extensive. He was a good story teller also. He had a mind for serious matters, too, and during a serious conversation stumped the writer by asking "What is philosophy?"

The "donkey puncher" was another excellent

story teller. His bunk was next to that of the writer, who was always thrilled or amused by the wild and funny tales he told. He had served as an aviator during the war, and although only a young fellow had worked in logging camps all the way from California to British Columbia. His stories about a logging camp character, a French Canadian by the



BUCKING WOOD

tion with the Interchurch World Movement.

The wonderful natural environment in the great Northwest made a deep impression upon the writer, but he found himself to be in a human environment as well as a natural one. Were there time he would enjoy making the reader acquainted with the many interesting characters



name of Johnnie La Duc, were especially interesting.

A less admirable, but no less lovable, character was the "high climber," a native son of California. Most of his stories were about his experiences in the Arizona desert. He seemed possessed by a desire to relate these experiences after the lights were out and the men had retired. Since he had a peculiar fondness for tales about rattlesnakes, tarantulas, scorpions, Gila monsters, etc., the effect was not always pleasing. More than once he called down upon his head some tangible evidence of the wrath of the other occupants of the bunk house. He was disliked by the loggers as being a braggart. Nothing was ever said but he could "go it one better." Finally, whenever he opened his mouth to speak, the men would throw up their hands without waiting to hear what he was going to say and drown his voice with a thunderous, "You win! You win! Give him the brass monkey!" Under the rough exterior, however, there was a good heart, and under right influences he would, no doubt, develop into a good and useful man.

Passing by other interesting characters, such as "Abie the Jew" and "Old Tin Pants," we come to Charlie, the "bull cook." Charlie once had the reputation of being the worst man in the whole district. He was a leader in every vice, a heavy drinker, a reckless gambler, a terrible blasphemer, and a bold scorner of the seventh commandment. In addition he had a vicious temper. Many are the tales

told of the mad things Charlie is known to have done. On one occasion, for instance, he beat one of the camp stoves into a useless mass of junk simply because the fire was a little slow in burning.

One morning the wood in one of the bunk houses was exhausted and the fire began to die out. It was



A TRAIL IN THE WOODS

Charlie's duty as "bull cook" to keep up the supply of wood, but there was not a man present who dared remind Charlie of this duty. Just for a joke, one of the men began to call, "Hey, 'bull cook!' Hey, 'bull cook!'" never suspecting that Charlie was within hearing. All of a sudden the door was thrown open,

and a thunderous voice exclaimed, "Well, here's the 'bull cook!' Wha'da ya want?" He stood inside the door, a terrible scowl on his bearded face, his wild eyes furtively seeking the joker in the group, and his powerful hands nervously gripping the handle of a large two-bitted axe. There were a few moments of dreadful suspense. It was no longer a joking matter. There was blood in Charlie's eye and every man there knew that if Charlie were crossed in the smallest way, blood would be spilled. The man who threatened them was a madman. They had sense enough to know that the only way to treat a madman is to keep out of his way. They continued silent, and Charlie, still muttering curses, went out of the house, sunk the axe he carried into a stump, and re-entered his own little shack.

Such was the Charlie of less than two years ago. It was a very different man the writer knew. The difference was so great, in fact, that it would have been impossible to believe he was the same man had it not been that his physical appearance still bears unmistakable evidence of the evil of his former life. He is rather short and stooped, with long, hairy, muscular arms reaching almost to his knees, and with large, powerful hands. The hair on his head is scanty, and his forehead low and broad. The mouth is big, the lips thick, and the teeth large and prominent. But the mad spirit that formerly ruled within this rough exterior has been entirely broken. A sweeter-tempered man you never saw. The writer had the privilege

of working with Charlie, and assisted him in some disagreeable tasks, the performance of which would undoubtedly have brought out the evil temper of the man had there been any to bring out. But the writer observed or heard not a thing that could be criticized. Instead of the saloon he now visits the church and the Chautauqua tent; prayer has taken the place of imprecation; he no longer gambles his evenings away, but spends them in reading good literature. One night he came



THE CHUTE

running out of his shack, his Bible in his hand, exclaiming "Boys, I have found the first 'wobbly'" (I. W. W.). What he read to them was the story of how Sampson caught the foxes, tied firebrands to their tails, and then turned them



loose in the wheat fields of the Philistines—the first act of sabotage.

The great change which has taken place in Charlie is one of the favorite topics of conversation around the camp in which he has worked for several years. The men never seem to tire of telling about the wild things he once did, and never cease to marvel over the wonderful change that has taken place. They cannot understand how such a sudden and complete and seemingly permanent change is possible. All that the writer can say is that the transformation is due to a religious conversion, the details of which he did not learn. Perhaps there is nothing to learn, for no doubt Charlie himself has no scientific explanation of what has taken place. Probably it is just another of the miracles that God sometimes works in the souls of men.

In his first job the writer was under a foreman known as a slave driver, but the second foreman under whose direction he came was a young American, the graduate of a large state university, where he had been a leader in the athletic and social life of the institution. He was president of his fraternity, and during his senior year president of the entire student body. He is rangy in build, good-natured and modest in disposition, and an altogether likable chap. During his college course he spent his summers in the logging camps for the dual purpose of keeping in good physical condition and of securing the money necessary for obtaining an education. The work he did was the hardest in the camp, that of falling timber.

Upon graduating from college, he decided to go into the logging business. He has worked up to the position of foreman of one of the large camps of a company of which his older brother is one of the three principal owners, and he is financially interested in the concern. All his success is due to real ability and

not to favoritism of any kind. He knows all his men by name and is personally interested in the individual problems of each. He trusts them absolutely. He never asks a man to do anything he would not be willing to do himself. He was once heard to say that if the making of a million dollars placed the life of one of his men in jeopardy, he would sooner see the million lost than the man in danger.

The writer's experience under these two foremen was as different as the characters of the two men. When continued unfair treatment finally drove him out of the first camp, he vowed that he would never cease his efforts in the interests of industrial reform until all the straw bosses and the clay capitalists were overthrown and the people of the world were performing the miracle of making their own bricks without the aid of either clay or straw. He even went so far as to vow that he would gladly chant a mock dirge over the first foreman's carcass on the day the peoples of the world make a new declaration of independence and establish an industrial democracy throughout the earth. He is not proud of these expressions of hatred, but is compelled to admit that they exactly describe the feelings which controlled him at the time. On the other hand, when he left the second camp, he hailed the boss as in part the solution of the grave problem of industrial unrest. Of such, so he was inclined to feel, shall be the democracy of God. Following upon the first experience he was inclined only to damn. As a result of the second he felt prone to forgive and bless. However, foremen of the first type are far more plentiful in the logging camps than those of the second type, so it is probably no wonder that many loggers learn to damn and few to forgive and bless.

*(Concluded in the April number)*

## OUR RETIRING SUPERINTENDENTS

Rev. Moritz E. Eversz, German Department

Rev. Gregory J. Powell, Montana

Rev. W. Herbert Thrall, South Dakota

Rev. Edwin H. Stickney, North Dakota

**A** RESOLUTION adopted by the Board of Directors of The Congregational Home Missionary Society at the Mid-winter Meeting, Aurora, Illinois, in view of the retirement from service of four of its faithful Superintendents.

In view of the coming retirement from the home missionary superintendency of Montana, North Dakota and South Dakota, and from the German work, respectively, of Doctors G. J. Powell, Edwin H. Stickney, W. Herbert Thrall, and Moritz E. Eversz, the members of the Board of Directors desire to express and put on record their affectionate appreciation of the Christian character of these brethren and of the high service of the Kingdom of God and to Congregationalism rendered by them. Through many years they have labored with fidelity and self-sacrificing devotion which leaves nothing to be desired. The future of the Kingdom in these three great states and the general German field will largely be determined by, and follow the line of, the work which they have done. Hundreds of churches, with their product of souls saved and built up in the likeness of Jesus Christ, are their monument, while the records of Heaven alone can tell the story of the patient home missionaries to whom they have been father, counselor and friend.

It is worth recording that Dr. Eversz has given thirty-three years of service, Dr. Powell twenty-five years in home missionary superintendency in three states, Dr. Stickney thirty-two years in Sunday School and home missionary superintendency in North Dakota, while Dr. Thrall, except for a few years in A. M. A. work, has given his entire ministry to South Dakota, first as pastor, and since 1893 as home missionary Superintendent.

The Congregational Church is to be congratulated on the fact that, though Doctors Stickney and Thrall will soon retire from the state superintendency, they will not lay off the harness, and that Dr. Powell's wide experience and trained judgment will still be at the service of the state whose religious interests he has served so long.

We wish for these brethren that their bow may long abide in strength and that the joy of the harvest may be theirs through many years to come.

Signed by

STEPHEN A. NORTON,

A. EUGENE THOMSON,

SAMUEL H. WOODROW,

Committee.



## REPORT OF THE FINANCE COMMITTEE

(EDITOR'S NOTE.—Committee work in the Church Extension Boards is no sinecure, and that it is not taken as a matter of form is clearly indicated by the report of the Finance Committee, which appears herewith by request of the Board of Directors and which, at their request, will be printed in the Annual Report.)

THE duties of the Finance Committee of the Board of Directors are defined as follows: "To watch over the security and productivity of its funds."

For the purpose of discharging its duties as above defined, the Committee recently spent half a day at the office of the Society, examined the methods of handling its funds, making the records and performing the clerical work necessary for conducting the organization.

The Committee received a new and greatly enlarged impression of the amount of detail work involved in recording the receipts and disbursements. Many of the receipts come in small amounts from churches and church organizations. These have to be acknowledged, properly credited, and in many cases divided with the Constituent States. Disbursements are also made in small amounts, and must be charged not only to the individual receiving them, but also to the particular class of work he is doing and to the locality in which it is done. The methods of handling both the receipts and disbursements seem to the Committee to be sufficiently detailed to secure full accuracy and all necessary information, and at the same time to be as direct and efficient as the conditions permit.

The Church Building Society has a problem of its own in the necessity of keeping all of its essential records from the time of its origin accessible for current use, and it has developed a filing system which handles this admirably.

The Committee finds that the securities of the Societies are handled with all the necessary care. They are kept in an excellent safety deposit vault, and the officers who

handle them are under ample bonds for the faithful performance of their duties.

The Committee strongly approves of the audit made last spring by Lybrand, Ross Brothers and Montgomery. Such an audit is not only a guarantee of the correctness of our records and the security of all our funds, but it helps the officers of the Society to keep the methods of accounting up to the most modern methods of efficiency.

The office is well equipped with record books, files, adding machines, etc. Especial mention may be made of the duplicating equipment. A multigraph had been used for some time. A mimeograph and addressograph have recently been installed, which have enabled the Society to do its own work at considerable saving, and also enabled it to do work for its neighboring societies to the value of above thirteen hundred dollars.

The supply room has been reorganized. A perpetual inventory is kept, and requisition slips made when material is used. The result has been a decided saving in material, and increased convenience in having materials at hand when needed. The suggestion that a common supply room be established, with a single purchasing agent for all the Societies using this building, meets the hearty approval of the Committee. We believe it would result in a saving of space, of greater economy in the use of material, of better service in keeping needed supplies on hand, and last but not least, in more advantageous buying.

Many changes made in the last year are due to Mr. Frank F. Moore, who since coming to work for the Society has acted as Office Manager. To him belongs much of

the credit for a harmonious and efficient office organization.

In conclusion, we feel that the Society is to be congratulated upon the character of the men and women who have in charge its financial affairs. We believe that this Board greatly, but not unduly, appreciates

the service of Treasurer Baker. Not the least of his good qualities seems to be his ability to get good men and women to work with him.

Respectfully submitted,

H. EDWARD THURSTON,

WILLARD S. BASS,

Finance Committee.



## THE SPIRIT WHICH SPELLS SUCCESS

THE quotations given below indicate the spirit in which two churches and their pastors are approaching the challenge which is presented to Congregationalists this year by the Congregational World Movement. It is such a response as these articles imply, which is coming from all over the country, that is the prophet of ultimate success.

The first is from Park Ridge, New Jersey, Rev. Stanley U. North, pastor:

"Apparently the quickening of our pulse has been discovered in official quarters. Our apportionment two years ago was \$29. Last year the figure was \$78. For next year, it has been fixed at \$329. The first increase represents twenty-seven per cent; the second represents four hundred and twenty-one per cent. In connection with the Interchurch World Movement, the church did actually pay a sum last year equal to about \$329 (or will have paid by May 1st, when the subscriptions mature). I believe that the true test of a church is the amount of its interest in the spread of the Kingdom. I shall try with all my power to have the church meet this challenge. It will be the harder this year because we are launching out into a parsonage campaign, which means increased capacity in the future, but needs must mean decreased capacity in the immediate present.

"We have been trying to enlist our children into the army of givers,

the sacrificial givers. We have frowned on the gifts that came from fathers unearned. In this spirit the children have raised \$32 that will be applied to the \$329 apportionment of 1921. At Christmas time, the traditional candy was foregone. The children, themselves, freely voted to give the \$25 that had been allotted to that purpose to the Armenian children. In addition they brought pennies that had been saved at home, making the total amount \$60. A minute of figuring will convince one that the Christian Church at the Christmas season spent millions of dollars on candy. This fact in the face of the world's suffering seems to the writer to be most un-Christian!"

The second is from Egg Harbor City, New Jersey, Rev. Clarence B. Roberts, pastor:

"The great increase in benevolences, because of the World Movement apportionment being added to our regular benevolences, seemed impossible to some at first, but when I worked it out and showed them just what a small sum it would average per week per member, it seemed much easier, and unless some heavy unforeseen obstacles interfere, we will raise and pay every cent asked of us. Such challenges help to stir up the Lord's people and open their eyes to what they can do if they will. May the year 1921 be a year of rich blessing from the Lord upon His whole Church is the prayer of my heart."



## MOTION PICTURE MACHINES AND FILM SERVICE

*By Malcolm Dana, D. D., Director of Rural Work*

THE Rural Work Department is increasingly asked for information as to the most serviceable motion picture machines on the market. Several types are now being used in our Larger Parishes. Perhaps the largest number of these inquirers can be served by indicating through the columns of THE AMERICAN MISSIONARY and the various state papers the names of these outfits, the places where they are in use, and the person to whom to write concerning them. All the machines mentioned, with one exception, are of the portable kind best suited to smaller churches or schools, use standard size films, and require no fire-proof booth in which to operate them. Prices quoted are from catalogues and can usually be bettered when actual purchase is made from agents. In passing—for a large, stationary, high power machine, the Powers is unexcelled.

#### Motion Picture Machines

At Star, North Carolina, a Graphoscope is used by Rev. Park W. Fisher. This is not a portable machine, although it is so used. An Imseo generator, in reality a Ford one, cylinder engine and dynamo, furnishes the light. Both the machine and the generator are large, heavy and expensive, approximating \$800 for the complete outfit. The generator, however, lights several buildings beside keeping a twelve cell battery charged in the process. The latter can be carried in the parish car and will furnish light enough for a two-hour exhibit with the motion picture machine.

At Thorsby, Alabama, the De Vry Type U portable machine is used by Rev. James M. Graham. This may be had from the De Vry Corporation, 141 West 42nd Street, New York. Price, \$250. A De Vry generator fastened under the hood of the parish

car (Ford) furnishes the light. Mr. Graham secured a complete outfit, including motion picture machine, generator (installed) screen, cable, etc., ready for service, for \$500, from the Harcol Film Company, New Orleans.

Another first-class machine is the American Projectoscope (American Projectoscope Company, 6235 Broadway, Chicago, Illinois. Price \$215). All the machines mentioned in this article are motor and not hand driven. A virtue of the American Projectoscope is that the film can be instantly reversed or shown "still" like stereopticon slides.

At Collbran, Colorado, an Acme machine (Acme Motion Picture Projector Company, 1134 W. Austin Avenue, Chicago, Illinois. Price \$180) is being used by Rev. L. M. Isaacs, but the light is secured by means of a Baby Delco Light plant. This is procurable from agents in almost any town or city at a cost of \$450. The Collbran plant, located in the cellar of Mr. Isaacs's home, lights the house, while keeping a ten-cell battery (rubber containers) charged for use at any time with the motion picture machine.

North Carolina uses Delco Lights in the County Community Cars which are sent out under the State Educational Department. The Atlas Motion Picture Machine is the choice of that state, and it may be procured from the Atlas Film Company, Chicago, Illinois, at a cost of \$175.

I mention next, two portable machines which have the great advantage of having stereopticon attachments which can be thrown into adjustment instantly so that both slides and films can supplement each other. This is important, as it allows the use of the beautiful slides and lectures furnished free by our denominational boards.

At Montrose, Colorado, where Rev. Isaac Cassell is pastor, a Runyscope gives great satisfaction. This machine is manufactured by the Cincinnati Motion Picture Company, 216 Liberty Street, Cincinnati, Ohio. The price is \$200. A Delco Light plant placed upon a platform in the rear of a two-passenger parish car furnishes the light. The stereopticon attachment works to perfection.

A new machine has been placed on the market recently which is pronounced by some experts the best portable machine made. It is the Hallberg World Illustrator, and can be purchased from the United Theatre Equipment Corporation, 1604 Broadway, New York. The price is \$225, with stereopticon attachment. This machine has a generator which runs an entire evening on one quart of gasoline. The entire outfit weighs only 150 pounds and can be bought for \$500.

#### Film Service

The securing of good films is a problem. Anyone contemplating an extensive use of films should do two things: First, correspond with people who have used motion pictures for some time, and learn through their experience. Second, subscribe at once for the following indispensable magazines: *Moving Picture Age*, 418 South Market Street, Chicago, Illinois, price \$2; *Educational Film Magazine*, 33 West 62nd Street, New York City, price \$1; *The Church School*, Graded Press, 156 Fifth Avenue, New York City, price 75 cents. The religious use of films, how to select them, names of the ones suitable for church use, are being extensively written up just now by persons of wide knowledge and experience.

A wealth of material can be had at mere cost of express charges. Write for bulletins of films furnished by the United States Department of the Interior; National Park Service; Department of Agriculture (through your county agent); War Depart-

ment, which has films of every action in which American soldiers took part; Red Cross. The headquarters of these agencies are located at Washington, D. C. The University Extension Department and Agricultural Colleges furnish very valuable material, as does the Educational Departments in some of the states. For regular paid service the Ford weeklies are increasingly worth while. Write Fitzpatrick and McElroy, 202 South State Street, Chicago, for information regarding the *Ford Weekly* and the Ford Educational Library. The International Church Film Company is establishing circuits over the country and taking up the religious film question as a specialty.

The following films are vouched for as above reproach. Find out where to get them through your nearest motion picture friend or the publishers just named: "The Stream of Life;" "Evangeline;" "The Copperhead;" "The Little Shepherd of Kingdom Come;" "Tom Sawyer;" "Anne of Green Gables;" "Daddy Long Legs;" "Twenty-three and a Half Hour's Leave;" "Pollyanna;" "Cupid the Cow-Puncher;" "The Jack-Knife Man;" "Jimmy's Prayer;" "Sweet Lavender;" "Little Women;" "Rebecca of Sunnybrook Farm;" "From the Manger to the Throne."

#### Use of Motion Pictures

Out of some little experience and observation the writer ventures to give an opinion regarding the Sunday use of motion pictures in churches. The International Church Film Company will undoubtedly make Bible study and the Sunday School more attractive with their modernization of Bible stories. Nevertheless, I think films should be used with great care and thoughtfulness as a part in religious worship, especially in the matter of selection and appropriate usage. The employment of motion pictures is not justified simply as a



means of drawing crowds or merely to entertain. Films can be used, however, in such manner as to send people away in as exalted and reverent a frame of mind as from any regular church service. This can be done by throwing around the pictures a genuine atmosphere of worship through carefully planned use of Scripture reading, prayer, congregational singing, solo and chorus work. Every worth-while film has some outstanding and funda-

mental theme. The treatment of that theme should always be known beforehand and vividly brought out by the minister in an eight or ten minute talk before the picture is shown. Then people will look for the underlying lesson the film is designed to teach and not merely be entertained. The employment of motion pictures will have been a mistake unless the audience is sent away with a genuine spiritual impression born of the evening's effort.



## THE NEW PROBLEM OF AN OLD CHURCH

*By Rev. J. A. Smith, Nogales, Arizona*

**T**RINITY Congregational Church of Nogales, Arizona, is the oldest church in that city, and with the exception of the old Spanish Mission, which dates back to 1692, is one of the oldest in Southern Arizona.

This fact makes its history doubly interesting, covering as it does the experiences of the pioneers in their attempts to overcome the wilderness and desert condition of the early days and to place in their stead the blessings of modern civilization.

The population of the American side of the line is 5,192, and on the Mexican side it is about the same. This statement will reveal much to those who can read between the lines. Its relation to the problem which confronts us in carrying on Christian work is obvious.

Nogales is a port of entry for Mexicans. It is here that the great Southern Pacific Railroad crosses into Mexico, on its way to that wonderful West Coast where so many are now investing their all. Under these conditions, of course, much of the population may be denominated "floating." People stop in the city until they get a permanent location or investment, and then move on. This is the cause of constant changes in membership and attendance.

People seem to come to Nogales from every civilized and partly civilized country in the world. In the population, which probably totals 13,000, there are approximately 9,000 Mexicans, many of whom on the American side of the line are political refugees from Mexico. There is also a large number of Negroes, probably 2,000. The American whites number 600, and there are Syrians, Greeks and Jews in equal numbers, while a sprinkling of other nationalities and a large group of Yaqui Indians complete the population, which well deserves the name polyglot.

The important work we are trying to do is to keep Christian American ideals and standards uppermost in the midst of this mixture of peoples, as the great tendency is toward subversion and submergence. If it were not for the Old Flag and the meeting of the few on the Sabbath Day and the work of the public schools, we should be overwhelmed by the feeling that we are in a foreign land. The church, the flag, the school—these are our anchors in the swelling tide. It is to the strengthening of these blessings that you contribute when you pray for us and share your earthly bounty with us.

# THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

## MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF JANUARY	Last Year.....	30,770.34	15,937.99	46,708.33	7,469.37	39,238.96	6,694.59
	Present year .....	39,542.26	18,894.13	58,436.39	10,120.65	48,315.74	4,640.78
	Increase .....	8,771.92	2,956.14	11,728.06	2,651.28	9,076.78	.....
	Decrease .....	.....	.....	.....	.....	.....	2,053.81
FOR TEN MONTHS FROM APRIL 1	Last Year.....	109,272.13	42,395.03	151,667.22	28,393.98	123,273.24	101,406.49
	Present year .....	120,797.73	47,232.47	168,030.20	33,186.20	134,844.00	74,977.13
	Increase .....	11,525.60	4,837.38	16,362.98	4,792.22	11,570.76	.....
	Decrease .....	.....	.....	.....	.....	.....	26,429.36
Cong'l World Movement Funds							
Nine months .....		.....	.....	122,353.97	76,427.19	45,926.78	.....

## GOOD AND BAD

**P**ART of the table looks good; part bad. The increase in the receipts from legacies and matured conditional gifts still breaks the line of increases, but the gains in the net column, added to the returns on the C. W. M., show an increase of \$57,497.54 against a loss in the last column of \$26,429.36. Adding last year's "net" to the legacies gives a total of \$227,679.73, and adding the same items for this year plus the C. W. M. receipts shows \$255,747.91, leaving a net gain of \$28,068.18, or 12%. Other factors which enter into the totals, some of them increasing and some of them decreasing available funds, leave the actual gain about the same; that is, 12%. With this we have tried to increase ministers' salaries as called for in the C. W. M. Survey and recover ground lost during the war. We have been able to make a beginning in the salary item only. Obviously the call for greatly increased giving is legitimate.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.



# THE AMERICAN MISSIONARY ASSOCIATION

Our readers will be glad to remember who are the faithful servants of the Churches—the Executive Committee—directing the interests of the Association, giving their time, experience and endeavor for its welfare.

President, Rev. Nehemiah Boynton, D. D., New York.

Expires 1921

Rev. Ferdinand Q. Blanchard, D. D., Ohio.

Daniel C. Turner, Esq., New York.

Rev. Oscar E. Maurer, D. D., Connecticut.

Rev. Philip S. Moxom, D. D., Massachusetts.

Willis D. Wood, Esq., New York.

Expires 1923

Rev. J. Percival Huget, D. D., Brooklyn, New York.

Edward P. Lyon, Esq., *Chairman*, Brooklyn, New York.

Mrs. C. G. Phillips, New Jersey.

John R. Rogers, Esq., *Chairman*, Brooklyn, New York.

Rev. Wilfred A. Rowell, D. D., Illinois.

Expires 1925

Lucien C. Warner, LL. D., New York.

Rev. G. Glenn Atkins, D. D., Michigan.

Rev. J. R. Danforth, D. D., Connecticut.

Rev. L. B. Moore, Ph. D., Georgia.



Indians have adopted civilized methods. Instead of using a tomahawk on a brother redskin, a Nebraska Indian hit him on the head with a Ford crank.



## Flag At Half Staff For Negro.

SAVANNAH, Ga., Jan. 22.—For the first time in the history of the Savannah Cotton Exchange, its flag is flying at half staff today in honor of a Negro. Philip L. Smith, for forty years porter at the exchange, died this morning.



Jane Addams of Hull House, Chicago, recently stated that if she were able to begin her work over again she would give a more important place to religion as a force for changing the lives of needy people in Chicago. Her observations over a long period of years had convinced her that permanent results are best obtained through spiritual ministrations.



## RACIAL ASSETS AND LIABILITIES

**I**N a valuable pamphlet entitled "The Negro, an Asset to the American Nation" by Secretary Roundy of the Home Missions Council, he places in his column the following facts:

One—The Negro is loyal. Next, he is patriotic; his patriotism never fails. Third—As a laborer he is an asset. His honest labor is a pearl of great price. Fourth—He is ambitious to rise in the world. He is not content with ignorance and illiteracy. He has risen remarkably towards the best American ideals. Fifth—He is an asset to essential Americanism in the trained men who have become valuable leaders of the race in education to larger and better life. Next is mentioned his business progress; his contributions to literature and art, and his innate qualities, his helpfulness and his religious nature, his spiritual fervor. These certainly are assets in American civilization. No one of intelligence can question these assets and their great values. They sum total largely.

What of the liabilities? Said the great missionary apostle, "Not as though I had already attained or were already perfect, but I follow after, reaching forth unto those things which are before." The apostle had his liabilities, and we all have them. The fact that the Negro race has them—many and large—is why Christian sympathy and benevolence are trying to reduce them. It would be a false and easy optimism which would fail to take account of the millions, fully one-half of the entire race ten years of age and over, still in the density of ignorance, intellectual and moral, largely in the depths of superstition, thoughtless and degenerate. The Negroes as a mass are heavy burdens in civilization. They are scattered through immense rural districts, living on the lowest levels of life. The nation was shocked when the conscription of Negroes from the rural districts of the South evidenced such great numbers who did not know one letter of the alphabet from another, who were in the darkness of night as to the geography of their country, who knew nothing of the passing of the demanding events which called them to the ranks. We need not charge this ignorance and degeneracy to race or color. It is not a problem of complexion. Italy, the land of Vergil, Cicero, Dante, of Raphael and Angelo with time and opportunity, has forty and three-fourths of its people very nearly in the same condition at this time. Spain has had time and opportunity, but the illiteracy in Spain is greater at this time than that of the



Negro people in our country. The poor peasants of Russia are equally blind and superstitious—perhaps more hopeless. But these conditions are not assets. They bulk large in the column of liabilities. I may quote from a Negro author, highly educated, whose experience in the South has been both prolonged and intelligently observant. For example, take the race and its mentioned assets in its religious nature. It is an asset, but the Negro author does not condone its defects. He exposes them in order to correct them. He says, “The purpose of religion is to deepen the spiritual life and to help people to be in harmony with God.” But he adds, “One of the saddest things that happens to the Negro in our rural districts is the paganization of Christianity. The weird songs, the wild excitements, the violent physical gymnastics in their revival meetings—a species of Voodooism confronts our rural populations with the name of Christianity without its reality.” He does not hesitate to say there is “a host of immoral preachers,” blind leaders of the blind—not of the whole ministry—still existing to a deplorable extent. Neurotic environments appeal quickly to the Negro’s emotion, and his religion is often a question of nerves rather than of morals. The feelings are aroused, but they are not controlled by reason, so that the Negro’s emotional nature which under control constitutes his strongest point is uncontrolled his weakest. Then the environments of their rural life encourage illicit living when families are herded together as they so often are. If in these primitive conditions his childlike credulity accepts all sorts of superstitions and beliefs, we are to remember that he has come out of the house of bondage in which his wild, primitive nature was untrained.

So we must set the liabilities over against the assets and we must seek to reduce them. This is what the American Missionary Association among others is about. What is needed is that the great residuum in ignorance shall have the chances and the education which has placed others in the assets. Hence the need of specific training in rural schools, and not less for those who have come from rural places to the cities. Hence the need and the call for the best kind of schools and the best kind of education which is positively Christian education, and which shall bring those who are yet unreached with the ideas and ways of higher and nobler living. The teachers and the preachers whose environments have not been other than those in the plantations are unfit to be the leaders of these needy people. They need educated teachers of their own race. They need teachers of the Christian intelligence. They need preachers qualified both in education and in general Christian experience for their churches. This is the charter of the A. M. A.; to look for and ask for a general and a larger intelligence, a worthier selfhood, a purer religion and a truer and better conscience—hence better homes, better industries and a better race that shall reduce its liabilities and convert them as so many are already, into assets of great worth. But possibilities are not the same as actualities. Let us make them so. Those who have not considered the imperative that is upon us to

do this would do well to read the article "Plantation Pictures" in the February Atlantic Monthly. He will then realize what our work means which points to schools and more schools as the single road to salvation for the race and for the nation.



### MISS JOSEPHINE A. SMITH

**W**E are pleased to introduce to our readers Miss Josephine A. Smith who has been appointed Supervisor of Education in the department now under the direc-

tion of Secretary Brownlee.

Miss Smith comes to this important position well prepared both by training and experience. She began her secondary education at St. Johnsbury Academy, Vermont, and completed it in the High School of Lawrence, Massachusetts. Her college work, begun at Mount Holyoke, was continued at Columbia University and Teachers' College. She took normal training at the Normal School of Providence, Rhode Island, and taught under the Supervisor of the Normal School for two years, attending lectures at Brown Institute, at the same time. Subsequently courses at the Bible Institute Chicago, at Chautauqua, New York, and completed the summer courses at Simmons College, Boston, Massachusetts. As a teacher, Miss Smith has filled positions in a private fitting school for Vassar College in Providence, Rhode Island, was principal of an academy in Kansas, and for seven years taught at Le Moyne Institute, Memphis, Tennessee, where she was Supervisor of the grades as well as teacher of Psychology and Pedagogy. Miss Smith's academic training and educational experience will bring valuable assistance to our educational forces.



### STEPPING LIVELY

**S**ECRETARY Brownlee has not allowed the grass to grow under his feet—certainly not this winter—since he assumed his administrative charge of our Southern schools and churches. Starting out at once in December to acquaint himself with the different links in our chain of schools, he has within two months inspected the following schools and institutions and has gained his first valuable impressions. Impressions are not facts, and often need the confirmation of time, but they are nevertheless



of great value to one who has the art of keen observation and the wisdom of just conclusions. Here are the schools: Bricks School, Bricks, North Carolina; Gregory Normal Institute, Wilmington, North Carolina; Avery Institute, Charleston, South Carolina; Beach Institute, Savannah, Georgia; Dorchester Academy, McIntosh, Georgia; Fessenden Academy, Fessenden, Florida; Latin American Institute, West Tampa, Florida; Allen Normal Thomasville, Georgia; Ballard Normal School, Macon, Georgia; Knox Institute, Athens, Georgia; Brewer Normal School, Greenwood, South Carolina; Peabody Academy, Troy, North Carolina; Raleigh, North Carolina; Hampton Institute, Hampton, Virginia; Gloucester School, Cappahosic, Virginia; Lincoln Academy, King's Mountain, North Carolina; Saluda Seminary, Saluda, North Carolina; Knoxville, Tennessee; Chattanooga, Tennessee; Trinity School, Athens, Alabama; The Messrs. Beard and White School, Montgomery, Alabama; Tuskegee Institute, Alabama; Cotton Valley School, Fort Davis, Alabama; Selma, Alabama; Straight College, New Orleans, Louisiana; Tougaloo College, Mississippi; Girls' Industrial School, Moorhead, Mississippi; Le Moyne Institute, Memphis, Tennessee; Burrell Normal School, Florence, Alabama; Fisk University, Nashville, Tennessee; Chandler Normal School, Lexington, Kentucky; Berea College, Kentucky. He is just now in Utah, and will return immediately for the South.



## THE RACE PROBLEM — A CHALLENGE TO THE CHURCHES

*By George E. Haynes, Ph. D.*

Doctor Haynes, who is a graduate of Fisk University—and of Yale—and who bears the highest honor of Doctor of Philosophy conferred in the course of university study, is Director of Negro Economics in the Department of Labor, Washington, D. C. We regret that we are obliged by our space limitation to abbreviate somewhat his able address before the Federal Council of Churches recently held in Boston. Read it, and think it over.

The challenge which comes to the American churches today in the relations of white and Negro people of our country is three-fold. It is racial, it is national, it is international.

It is racial not only because of the difference in ancestral origin of the two great peoples who face each other in our problem of Democracy but particularly so because of a growing race consciousness Negroes have of their own worth as Negroes and of a racial solidarity among Negroes themselves. To illustrate, Negro life insurance companies are now thriving and are having little difficulty in drawing much of the business of Negro policy holders which they could not formerly get because Negroes preferred the white companies. Today they seem to have the opposite state of mind. The distinctly Negro church denominations today have assumed an increasing place of influence both in numbers and prestige among the Negro people.

The injustice, the discriminations and the oppression which Negroes have undergone in America has intensified their race consciousness. Mobs, lynching, denial of justice in the courts, exclusion from industries, insufficient (public) schools and other things are serving to bind Negroes in a common bond of racial brotherhood. Out of these conditions, Negroes have lately

developed two states of mind which seem to me very serious. They have become very suspicious of white people far and near. In the next place, they are seriously questioning the utility to darker and weaker races of the doctrines of justice and mercy of what they call the white man's religion to darker and weaker peoples. Negroes point to the things they have suffered and are undergoing now in America. They also call attention to the exploitation of natives in Africa and in the West Indies as an evidence of the way so-called Christian nations treat uncivilized natives of an alien race.

The growing intelligence and increasing wealth of Negroes is giving them a power for organization and action for their own advancement and protection. It is estimated that Negroes have reduced their illiteracy from ninety per cent in 1865 to less than thirty per cent in 1920. They have increased their business enterprises by more than 45,000 and their land holding in the South faster than white tenants. The significance of these measurements of progress is more than the surface shows. They indicate the awakening intelligence and consciousness of the Negro. They represent mental or economic power. The question which is burning in the hearts of many Negroes is, will the American conscience allow Negroes the opportunity to develop their naturally peaceful personality, or must Negroes use their growing intelligence and wealth as weapons to force the opportunity to be free men? That is a question which challenges the Christian churches of America.

During the World War more than 500,000 Negroes, the greater portion of them from rural districts of the South, migrated to Northern industrial and commercial centers. Thousands of these people have made trips too and fro to their native communities. Hundreds of thousands of letters have passed between them and those who have remained behind. Negro newspapers with more than a million circulation among Negroes have spread broadcast glowing accounts of the advantages obtained in the North. More than 200,000 Negro soldiers went to France and quite as many more went through the experience of travel to concentration camps and contacts with other men from many sections of the nation. As these thousands moved in and out of the Negro communities, the ten millions of Negro Americans have literally been churned into a new racial composition with a new consciousness that clamors to be considered one hundred per cent American.

The national character of these inter-racial problems is emphasized by the distribution of Negroes to all parts of our land. Race riots in Chicago last year were preceded and followed by tense racial situations in New York, Jacksonville, Florida, New Orleans and Nashville. The movement of Negro labor to the North not only saved war production in the northern industries but also shook the foundations of southern agriculture and developing industry as nothing else has done in the present generation. Race riots and lynching have taken place in Florida and in Minnesota; in Georgia and Nebraska; in a word this is a national question calling for a national policy and a national program.

It is not only national it is international. Today whatever happens in America will affect the action of the nations of the world. Only last week one of the leading journalists of London in an editorial commenting on the American Commission on the Irish question said that Englishmen wished America would mind its own business in remedying the conditions of its Negroes and wait until Great Britain asked her to meddle in Irish affairs. There is hardly a government with territory in Africa that is not studying the inter-racial problems between Negroes and whites in America for ideas of the way in which they may deal with their own problems. Maurice Evans, a South African Englishman, has written two books, one on "White



and Black in South East Africa" and one on "White and Black in the Southern United States." These are parallel studies of the experience of the two countries in their dealing with the relations of the races.

Since the World War the question has assumed even large aspects. The world problem of the future is the problem of the color line. Stoddard's recent book on the Rising Tide of Color largely echoes in science and literature what is taking place in practical politics as Japan agitates for racial equality in the League of Nations, and India asks England for greater independence for her dark populations. All these nations are expecting to deal with America in the new world association of peoples and all these darker races will form their opinion and take their attitude toward the American Nation in world politics largely from what they see of America's policy and methods in dealing with darker peoples within her borders. In a recent conversation with a prominent Japanese who has studied the Negro question in America he stated that the Japanese are interested in the American race problem because she has to understand and deal with America.

Let me in a few sentences outline what seems to me the challenge before us as to policy and program:

The Great World War had demonstrated in lurid horrors which beggar description that war and carnage cannot be a successful policy to settle differences. The fighting and the dying and the starving of millions of men, women and children left all the issues between Germany and the Allies unsettled.

The boom of cannon however, and the charging of armies across the fields of France and Flanders aroused the darker peoples of India, Africa and South America to new thoughts about our western Christian civilization. Before the Great War they looked upon it as a product of law and order and Christian principles. During the war however, they beheld these Christian nations settling their difference not by reason and right but upon a basis of force and fraud. African natives and American Negroes called it "The white man's war." Thousands of colored soldiers from uncivilized land and from North and South America have gone back among their people carrying their message of "Blood and Iron."

Are we to let this policy become fixed among these people or are we to carry to them the counter message of co-operation and brotherly good will as the basis upon which all conflict of interest of races and people may be settled? Here then is the challenge to the churches. The issue is drawn between the Prince of Darkness and the Prince of Peace; between the strength of physical and material might and the power of goodwill and brotherly fellowship. The Negro people of America have shown in their folk songs, which register all of the emotions of peace and love and hope and faith and good will but nothing of malice and hatred, a readiness to embrace these principals of peace in race relations. They are willing for the white world to boast of its Caesars, its Napoleons, its Fochs, and its Pershings if they may cherish their Phyllis Wheatlys, their Booker Washingtons and their Colridge-Taylors.

The challenge of the church in our world issue today is made concrete and clear in this demand of these darker and weaker people for a full opportunity to develop and contribute their gifts to a stricken world. Their laughter and light heart, their patience and good cheer, their music and art, their oratory and song, their religious enthusiasm and spiritual faith are priceless in our modern world. Will the churches fix the policy which will allow these flowers of Africa to bloom?

Let us consider briefly points on a practical program of advancement for these people as a step toward a new era of co-operation and good will. It seems to me there are six phases of Negro life where a practical program may be worked out through the well-tried institutions of our common life.

*First*; people must have occupational freedom and opportunity if they are to abolish their poverty and accumulate the necessary wealth for a wholesome standard of living. The churches then must face this task in relation to the Negro.

*Second*; a people should have physical health, if they are to survive and contribute their share to the common life. The churches have an opportunity to provide Cristian hospitals and visiting nurses in hundreds of urban and rural communities where the service and results would be commensurate of that of many foreign missions lands.

*Third*; Negroes should have homes with all of the standards and protections which make the family and the home the bulwark of our highest individual and community life. Sometimes I wonder where the American conscience rests when it views the Negro family and home. The Negro family is still suffering from the fact that slave marriages were made at the will of the masters and gave no legal protection to family ties. The hard conditions of American life the past half century has tended to break rather than build up the family and the home.

*Fourth*; ignorance should be removed and the common body of information furnished as a means of opportunity so essential to good citizenship in a Democracy. The churches of the past have probably done more for Negro education than any other agencies have done. The mission schools of the South, supported by the churches set up the ideals, did the pioneer work which demonstrated the capacity of the Negro for education and made the public grammar, high and normal schools possible. The needs of the hour, however, demand that college and university education be provided pending the time when public funds will be available. This is the task of the churches in the present and the future. The high school, the college and the university is needed to furnish Christian leadership for the new policy of interracial co-operation.

*Fifth*; there should be a free participation in the common civic and political activities of the community not only for the sake of the humble Negro but for the sake of the democracy upon which the liberty of all depends. This democracy in America is at stake in race relations. In most parts of our country today, the Negro is what one writer has called "half a man." There can be no democracy half serf and half free. Qualifications for the franchise should be enforced and administered to all alike. Furthermore, the protection of life and property of every American citizen, even the humblest, should be guaranteed.

*Sixth*; there should be a development of moral and religious life which shall pour through all the other relations that the refining leaven of life and hope and faith in God and fellowmen. The highest and best internal development of Negro life as well as the development of inter-racial comity must come largely through the influence of church life. The Negro church that has a social program is more of an exception than the white church. In most rural districts, the Negro churches of today are without ministers who live in the community. These churches usually average less than one service per month. No greater help could be performed by large denominations today than to frame a mission program for the support of mission workers in about 800 rural counties of the South. Such workers in our home field should be regarded as essential as workers in our foreign field.



The doctrine of brotherly good will and co-operation as a substitute for force and fraud in the settlement of race relations must remove the suspicion and rising tide of ill will among Negroes at home as the first step to prevent such ill will among the darker races in other parts of the world. This amicable adjustment of race relations of Negro workers, white workers and employers, through adequate opportunity for housing and neighborhood conditions for Negro family and home life, through hospitals and nurses to improve the health of Negroes; through schools and colleges for Negro youth; through justice in the courts and at the ballot box and through leadership in the moral and religious life of the churches of the white and colored people. This is the challenge which the American race problem throws down to the Christian churches of America.



## CHRISTIANITY AMONG THE CROWS

The Annual Crow Fair came early in October. The usual races, broncho busting, wild horse races and exhibits were to be seen. On the Sunday following the close, all the Protestants on the reservation or at least the re-

heathen dances. The fact of the great gathering at the close of the fair had not been as demoralizing as it gener-



CONGREGATIONAL CHURCH  
CHEYENNE RIVER INDIAN RESERVA-  
TION.



WOSOSO CONGREGATIONAL CHURCH,  
ROSELAND RESERVATION.

ligious ones gathered for a great meeting. The great dance tent was requisitioned in the midst of the camp ground, and 227 came together for worship. The atmosphere was one of complete reverence. The faces of the majority showed by the lack of paint that they had not partaken in the old

ally proves. The missionary spoke, followed by Shane, Harry Takes the Enemy, and Bear Claws. Deer Nose came in with an earnest prayer. All enjoyed themselves and left camp with a feeling of nearness to God instead of the former old heathen practices.

G. A. VENNINK, Missionary.

## OUR INDIAN MISSIONS

During the past year the Inter-church Survey has been conducted in the Congregational Indian Field by



REV. RANDOLPH HERTZ, MISSIONARY  
TO THE INDIANS.

be reached by new methods and these can be applied best in extensive community service of a semi-religious nature combined with the more strictly sacred services which have been carried on in the past by the consecrated workers in the field. Some sugges-



GILBERT MEMORIAL CHURCH, ROSE-  
LAND RESERVATION.

our A. M. A. Superintendent Rudolph Hertz of the Cheyenne River Reservation and its findings indicate the need of considerable study in the ensuing year of the whole problem of evangelization among the Dakota, or Sioux Indians. The new generation, potential leaders of the race, must

tions of this new effort have been recently tried out at certain stations with notable success. There are more than 300,000 Indians in the United States, and 225,000 cannot speak the English language. Most of them are Pagans with Pagan ideas and customs.



A. M. A. Schools and Institutions are all overflowing.



As the result of personal observation, over a score of years largely spent in the South, I would affirm that the sanest and safest leaders *and helpers of the Negro race* are the *men and women who have come from our colleges and professional schools*. Go into any Southern city where educated colored teachers, preachers, and physicians are engaged in work among their people, and you will find them, in most instances, by their conservative attitude and constructive work, standing for the best interests of both races.

—Bishop Thirkfield.



# THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for January and for the four months of the fiscal year to January 31st.

## RECEIPTS FOR JANUARY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	42,922.67	1,415.96	9,142.63	205.90	.....	53,687.16	4,380.50	58,067.66	8,214.28	66,281.94
1920	46,674.20	1,088.34	14,126.57	251.49	31,668.18	93,808.78	3,101.13	96,909.91	6,510.95	103,420.86
Inc.	3,751.53	.....	4,983.94	45.59	31,668.18	40,121.62	.....	38,842.25	.....	37,138.92
Dec.	.....	327.62	.....	.....	.....	.....	1,279.37	.....	1,703.33	.....

## RECEIPTS FOUR MONTHS TO JANUARY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	77,512.16	2,258.63	16,697.91	321.49	5.00	96,795.19	4,126.78	100,921.97	32,728.16	133,650.13
1920	85,788.84	1,802.39	19,007.61	405.49	67,187.52	174,191.85	5,269.02	179,460.87	28,897.03	208,357.90
Inc.	8,276.68	.....	2,309.70	84.00	67,182.52	77,396.66	1,142.24	78,538.90	.....	74,707.77
Dec.	.....	456.24	.....	.....	.....	.....	.....	.....	3,831.13	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	3,361.01	661.93	1,387.31	148.62	.....	5,558.87	14,286.13	19,845.00	.....	19,845.00
1920	1,385.23	492.79	4,693.01	35.00	.....	6,606.03	14,415.11	21,021.14	.....	21,021.14
Inc.	.....	.....	3,305.70	.....	.....	1,047.16	128.98	1,176.14	.....	1,176.14
Dec.	1,975.78	169.14	.....	113.62	.....	.....	.....	.....	.....	.....

## SUMMARY OF RECEIPTS FOUR MONTHS

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations:	133,650.13	208,357.90	74,707.77	.....
Designated by Contributors for Special Objects	19,845.00	21,021.14	1,176.14	.....
Total receipts four months .....	153,495.13	229,379.04	75,883.91	.....

## FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

## CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

When a church is about to build, and takes title to its lot, business prudence requires that it should scan with great care the deed offered to it. If it states that the lot is transferred to the church "for religious purposes only," or that if worship is not continued the property reverts to those who gave it or sold it to the church, promptly decline to receive it. Practically such a deed is only a lease. The church would not own the lot, but merely have the privilege of using it with the certainty of losing it under certain conditions. If it puts thousands of dollars into buildings upon such a lot it will probably lose those thousands also. Some of our churches are now finding themselves in trouble because years ago they accepted deeds with such restrictions or reversions.



In Pawtucket, Rhode Island, our Darlington Church has succeeded in raising its parsonage fund. They called in their neighbors to help them celebrate the achievement.



Plymouth Church, Detroit, is the outgrowth of the recent Negro migration to the North, and is only eighteen months old. Under the leadership of Director Harold M. Kingsley it has acquired a property costing \$18,500. It is worshipping in its new chapel, which has a good pipe organ.



Winfred, South Dakota, is rejoicing in the occupancy of its new church building which the entire community helped to complete with the co-operation of this Society.



Glen Ullin, North Dakota, wants a parsonage. Ours is the only Protestant church within four miles, and the pastor preaches also at Hebron, thirteen miles away. The house in which he and his family were living was sold over his head, and he had to vacate within thirty days. There was no house which they could rent, so a good eight-room house has been bought and must be paid for. Shall we help?



Olathe, Kansas, has laid the cornerstone of a fine new building in the place of the one recently destroyed by fire. A proposition for federation with another church was, after full consideration, given up.



Our Congregational Church in Brighton, Massachusetts, was destroyed by fire on January 16th, an hour after the last service was concluded. The building was erected half a century ago. The insurance on the building will partly cover the loss.



Our church in Gloversville, New York, is taking delight in its new pipe organ, including echo organ and chimes, which has been installed by Hook and Hastings of Boston.



## THE AURORA CONFERENCE

*By Secretary James Robert Smith*

THE Midwinter Conference at Aurora was full of interest and inspiration for the officers of the Society. Holding all of the meetings in one place, and meeting all who gathered there at the same hotel, gave ample opportunity for personal conference and discussion of many important problems and for the deepening of fellowship with those who deal with those problems on the field.

It was encouraging to be able to report receipts for 1920 of \$501,000, for the first time in the history of the Society passing the half million mark. On the other hand it was rather startling to many to note that we had to carry over into the new year, 1921, applications for parsonage loans amounting to more than had been paid as parsonage loans in 1920; and this with the applications for 1921 only beginning to come in. About the same proportion will hold with reference to church buildings also.

Thus, many of the men from the field were able to see, as perhaps never before, the importance of urging churches to keep their church and parsonage loans paid promptly, and of assisting the Society in collecting all that is due, principal and interest, from the sale of property where churches for any reason are closing up their work.

It was made clear that the steady expansion of our work coupled with the greatly increased cost of building makes a large increase in our income an absolute necessity.

The increasing interest in better church architecture was made very clear by the fact that the copies of the new booklet, "A Manual of Church Plans," placed on the literature table were all gone within an hour after being placed there. This booklet was published jointly by the

different denominations under the auspices of the Home Missions Council, each denomination using its own title page and special imprint. It is hoped that the Manual may be especially helpful to the small and medium-sized churches contemplating building. The Society will be glad to send a copy to anyone who wishes it for actual use in working out plans for a contemplated church building.

The meeting afforded our two new Field Secretaries opportunity to meet personally many of the men from different parts of their great fields and to form and strengthen those personal relationships which mean so much in our work. Dr. George T. McCollum of Chicago has special oversight of the great region known as the Central West, while Rev. Charles H. Harrison, with headquarters in Denver, looks after the interests of the Society in the Rocky Mountain Region and all of the vast territory west of that. These Secretaries are at the service of the churches wherever they may be helpful.

It was interesting to note from personal testimony from the field how every missionary enterprise carries with it the necessity for proper equipment. Neither the Sunday School nor church can prosper without adequate buildings, while in many cases the problem of keeping an efficient minister on the field is solved by the erection or purchase of a parsonage. Wherever the Home Missionary Society opens a new field or projects a Demonstration Parish, the Building Society must inevitably follow with assistance for church and parsonage buildings. A new church must have adequate equipment. Many a young church has died because unsheltered, and short pastorates are due to lack of parsonages.

## WHICH ARCHITECTURAL STYLE WILL YOU PREFER?

*By Secretary Charles H. Richards*

THE three great fundamental styles of ecclesiastical architecture are the Greek, the Romanesque and the Gothic. Other styles are based upon these, and are modifications or adaptations of them. These were doubtless developed to meet certain problems of construction, while at the same time the aesthetic feeling sought expression in the beauty of the building.

The Greek temple had for its lintel a horizontal beam resting upon the top of pillars. In harmony with this dominant feature doors and windows and other parts of the building showed horizontal lines. The Egyptian architecture reveals the same characteristic in its immense temples, but the style was brought to its consummate perfection in certain of the Greek temples. The ideals of solidity, stability and strength were well expressed by the style.

The Etruscan arch came into use, offering another constructive form which was eagerly seized by the Romans. Weight could be carried by the arch as well as by a level beam, and appearing over doors and windows and other features of the building, the style came to be known as Romanesque.

When it was discovered that the arch could be drawn up to a point and could carry the thrusts laid upon it without difficulty, and that other structural demands could also be met, the Gothic style was developed. Of course many other architectural features appeared which were accessories of great importance, and were brought into harmony with the dominating feature.

Many beautiful churches in the old world show a remarkable combination of these three great styles, having been built piecemeal in different periods. Especially is this true in England, where in the splendid Gothic Cathedrals Norman

and other influences are strikingly apparent, and Greek and Roman features appear. Indeed there are those who say that Salisbury Cathedral is the only example of pure Gothic to be found in Great Britain, the others being composite.

There are other notable styles bearing distinguished names, such as the Byzantine style, the Renaissance style, the Classical style, and others. But they rest back upon the three fundamental styles and are usually elaborations or combinations of them.

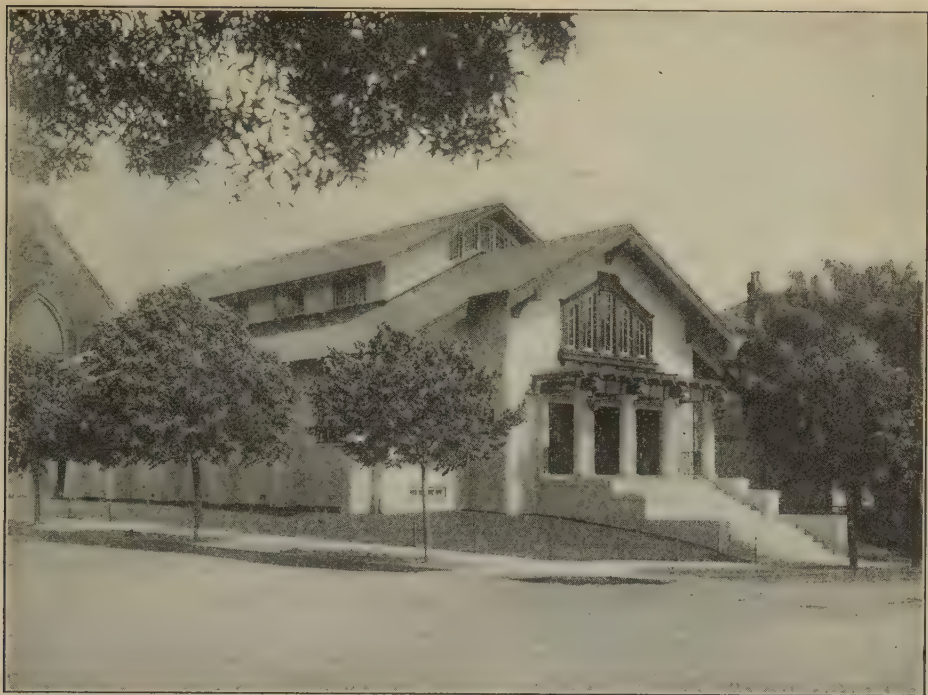
In this country there are certain adaptations of these three fundamental styles which are of peculiar interest because two of them at least are the favorites of certain sections. Each has a charm of its own. They deserve our careful study.

### **The Spanish Mission Style**

We must not forget in these Tercentenary days that Spanish friars were ahead of the Pilgrim Fathers as religious pioneers in the new world. When Cortez had captured Mexico for the Spanish crown the missionaries of the Roman Catholic Church promptly followed to claim the land for Christ. The churches which they erected for worship were naturally patterned after those they had been wont to see in their homeland. They were usually Spanish modifications of the Romanesque type, varied according to their taste and needs. Some of the cathedrals and churches in Spain were of extraordinary beauty and the missionaries sought to reproduce them in this new world as nearly as their means would permit. Some of the ecclesiastical buildings in Mexico are really fine examples of Spanish adaptations of Romanesque.

These zealous missionaries pushed north and planted their churches and monasteries in New Mexico and California, then considered Spanish territory. The oldest house of wor-





BERKELEY, CALIFORNIA, NORTH CONGREGATIONAL CHURCH

ship in the United States is believed to be the old adobe church in Santa Fe, erected by these indomitable religious pioneers before the English and Dutch had made a settlement in Virginia, New Amsterdam or New England.

The material used by those builders in the Southwest was adobe, or sun-dried brick made of clay. The thick wall, surfaced with the same material, was a mellow grey in color. The front of the church sometimes had for ornamentation curves which suggested Moorish arabesques. A hooded bell stood above the facade, or if they ventured on a steeple they sought to reproduce the towering beauty of Seville. The floor of the place of worship was a parallelogram like the old basilica, sometimes with transepts and side aisles. A monastery was usually a part of the building, with its cloistered walk and its beautiful garden. It was the home of peace and piety. It was a place

of refuge from the storms and perils of the outer world.

Quite a number of these ancient missions still remain in California and adjacent states. The style is so characteristic of that section that a good many Protestant churches have adopted a modernized form of it for their own use. These cement churches, with their straight lines and rather low-gabled roofs, sometimes with cloistered walks, and a patio or garden within the enclosure, and sometimes with a steeple or tower in harmony with Spanish models, often are very attractive. They belong, however, rather exclusively to that particular part of the country. In San Bernardino and Riverside our California Congregational churches have excellent examples of the adaptation of this style to modern needs.

#### The English Parish Church Style

While England is rich in her glorious cathedrals, there are many



CONGREGATIONAL CHURCH, FAIRFIELD, CONN.

who think that some of her parish churches are even more attractive. Many of these are beautifully built, both in the exterior and interior. They are not vast and splendid as the central fane of a diocese is expected to be, but they have dignity and charm such as the religious home of a neighborhood ought to have.

The long, rather low roof, in most cases, is supported by substantial walls of stone, while by the entrance, either at the end or at the side of the building, there rises a massive Norman tower like a giant sentinel standing guard. The windows and doors may be early or late Gothic in form, or they may have Greek or Romanesque characteristics; and the interior may have some structural resemblance to the cathedrals, but their relationship to the more imposing buildings is like that of the synagogue to the temple. The building is the people's meeting-house.

Of course some parish churches in the cities are large and ornate. Fine examples of architectural beauty are found there and the richness of the interior awakens admira-

tion. But in the smaller communities they are less pretentious yet exceedingly attractive.

Doubtless, this is largely due to the Norman features which are strikingly apparent in many of them. Eight hundred years ago the Normans, having taken possession of England, were putting their tremendous energy into building castles and churches. They were showing their new neighbors how to build "in the new Norman way" as it was called. They built for endurance, for defense against attack, for protection against encroaching decay. Massive walls and huge towers like those of a fortress gave a formidable look to many of these buildings. This sturdy style, as if the thews and sinews of these brawny builders could not fashion anything light and airy, is found in many a battlement tower, in the crypts of old cathedrals, and in gates and bridges and walls which still remain after half a millennium. There is something very restful and pleasing in the solidity of this work.

Not a few churches in this country are adaptations of the English



Parish church style with some of the Norman characteristics. The long low roof of moderate pitch, the great square tower, the impression of indestructible stability seem peculiarly appropriate for a church.

We have some good examples of this style in Fairfield, Connecticut; Charles City, Iowa, and elsewhere.

#### The Colonial Church

When the great fire swept over London in 1666 fifty churches were destroyed in the mighty conflagration. It seemed a tremendous disaster at the time, but it cleared the ground for something better. Sir Christopher Wren, whose architectural genius shines forth resplendently in the cathedral of St. Paul's at the heart of the metropolis, was called upon to plan the restoration of these destroyed houses of worship, and he not only rebuilt these parish churches in the city, but prepared plans for more than a hundred others elsewhere.

To Christopher Wren and Inigo Jones and others of a later date do we owe the simple but attractive style which, because it fashioned many churches in this country in colonial days before the Declaration of Independence, has received the name of the Colonial style.

It is really the daughter of the Classical revival in architecture which caused men to recognize the beauty of many of the simple forms used in the ancient world. The shape of the building was rectangular, the length being about one-third greater than the breadth. A Greek triangular pediment resting on Greek pillars marked its close relationship to classical models. Windows and doors might be either square-topped like the Greek models or arched after the Roman style. Within, there was usually a flat ceiling, not too high, made sometimes of wood, but in this country more often of plaster. In many churches a gallery extended round three sides of the large auditorium. In this case the

pulpit was elevated to a height of eight feet or more that the preacher might easily command the attention of those in the gallery.

But the chief point of beauty in the Christopher Wren churches was the spire or steeple. With marvel-



ENFIELD, CONN., CONG'L CHURCH

ous grace he built this up from the square supporting tower, in steadily diminishing stories, stage by stage, till the last one sent a slender spire heavenward. Like the pointed arch in Gothic it is the symbol of aspiration. It points men to the source of their strength and to the home of the soul. It is a landmark of religion, a silent witness to the needs of the spirit which are met by the gospel.

Sometimes the first story of the steeple sheltered a bell, whose mellow tones carried far over hill and dale a gracious invitation or summoned the people to duty.

Neither bell nor steeple however, are an essential feature of the Colonial style. Sometimes in the place of a steeple there is substituted a graceful cupola. Sometimes both are omitted altogether and the other characteristics of the building mark it as Colonial.

In England these steeples were built of stone, the same material being used as in the walls. This was as it should be to preserve a proper harmony in all the parts of the structure. In this country, however, in colonial days this was too expensive a method, and wood being plenty and less costly both church and steeple were usually of that material. Because of its lightness, and the ease of handling it, some of our best architects gave a grace and beauty to their wooden spires surpassing those built of a heavier material. But we are outgrowing the age of wood, and it is increasingly felt that a building of the importance and dignity of a church should be constructed of stone if possible, and in that case the steeple or tower should be of the same material or of something closely akin to it.

We remember, of course, that the earliest churches in this country were not Colonial. It was nearly half a century after the Mayflower anchored in Plymouth harbor before Sir Christopher Wren began to develop this style in England. During the seventeenth century the meeting houses were for the most part crude affairs, square or oblong boxes, good enough for shelter, but severely simple and devoid of beauty. In their reaction from the evils of the state church which they had endured, our Fathers wished no religious symbolism or ecclesiastical

splendor which should remind them of the tyranny and corruption from which they fled. The log church at Plymouth, or the square church at Hartford or at Hingham suited them better than the noblest minster or the costliest cathedral. But the eighteenth century began to fill New England with churches of the Colonial type. During the Georgian period architects elaborated this style in the larger edifices, making them more ornate and splendid. All along the Atlantic coast and as far as New Orleans went these Colonial churches, and for a century and a half this seemed to be the favorite style for all denominations throughout the eastern section of our country. The West had hardly begun to be developed then. From its historic pre-eminence, and because it has such admirable characteristics some have suggested that the Colonial should be called the "American style." But in the wide development of our country there are so many other architectural styles, and such strong preferences for them, that it is more correct to say that there is no settled American style, although this has been more widely used in former years than any other.

But this, at least, may be said of it, that for simplicity, for economy, for convenience and for a peculiar beauty when built by a thoroughly competent architect, the Colonial style gives great satisfaction.

There are, of course, many fine examples of the Colonial church in our country worthy of study. Hartford, Center Church; New Haven, Center Church; Springfield, First; Dorchester, Second; Brooklyn, Flatbush Avenue, are good illustrations of it.

Vera, Washington, near Spokane, has just dedicated its new \$20,000 house of worship. Superintendent L. O. Baird led the enthusiastic people in raising \$4,000 toward the cost. Pastor Jonathan Edwards is very happy in having carried through this building enterprise. It is the twelfth church erected during his long ministry.



# THE CONGREGATIONAL EDUCATION SOCIETY

During a major part of the year "World Fellowship" meetings are held at Doane College. At these gatherings Student Volunteers have been a great inspiration.



"Quiet Week" is an annual affair at Fairmount College. All social and athletic activities are suspended and spiritual interests have the right of way for a time.



He was a church treasurer and he came bearing potential gifts for the Education Society. He was a college man and his Alma Mater was not many miles from the Atlantic Ocean. He came with a question of great moment: "What is the need of schools and colleges in the West? Why do not these students come to Eastern institutions of learning?" One could but wonder if he had carefully considered his own suggestion; if he had reckoned the cost of bringing young people two thousand miles; if he realized that many earnest students have but little money; that in most cases to close a school in the neighborhood of some people would be to close all opportunities for education.



"Bad fire in town last night. Lay Cottage destroyed." This was the news which greeted President Warren of Yankton College after a short sojourn in the East. The building was the home of two professors and several students whose losses were very serious and only partially covered by insurance. One student lost three hundred books. Six young men who were partially or entirely supporting themselves by preaching lost nearly everything, even their clothes. President Warren writes that there is "a budget shortage of nearly \$30,000 which is appalling in the wakeful night hours and really formidable in the cheering hours of sunlight. It would mean little to a large institution with many wealthy graduates but it means great perplexity in a new state with most graduates teaching and preaching and none with more than moderate means."



Mr. Jorgensen of Thrall Academy, South Dakota, says: "The school is going very nicely. We are having about our usual number of students. Four or five new ones came in after Christmas. They are mainly in the freshmen class and I suppose if the weather will keep good all year so that we escape the sufferings we have had the other years with the hard winters, they may likely all come again, so that we shall have a big attendance next year. The great difficulty we have to contend with is the poor equipment in buildings. One year of it here is usually enough. We cannot recommend anyone to come here if they can go away to some better equipped school. But few young people can do this, as all people here are financially broke now."

## A VISIT TO ROLLINS COLLEGE

*By Mrs. William A. Macnair*

FOR over twenty years the name of Rollins College has been a familiar one in our household, made so by the fact that the Rev. Fred P. Ensminger, student and afterwards teacher of mathematics in Rollins, was my husband's classmate in Andover. The postmark "Winter Park" was always eagerly welcomed and so much of interest awakened in the college that in planning a trip through Florida last winter a visit to Rollins was thought an indispensable part of the itinerary, although the pleasure of seeing Mr. and Mrs. Ensminger could be no part of it, they having gone in 1904 to do their splendid Cuban work in West Tampa.

And so it happened that on a certain brilliant February day, the Orange Line Buss rolled into Winter Park and stopped. The one passenger got down and eagerly looked around to see what manner of a place this might be. And a very charming one it was—a "spotless town," delightfully laid out with broad tree shaded streets, and many fine homes. Several lakes with connecting streams add their beauty to the landscape, and on their high banks lovely villas and rich orange and grapefruit groves delight the eye.

In the southern part of the town on the shores of Lake Virginia, Rollins College is beautifully situated, its campus comprising twenty-five acres sloping gradually to the lake.

Its buildings, twelve in number, are arranged around a horseshoe drive and shaded by great trees, many of them fine native pines, while the green lawns, ornamented by many shrubs, make a most pleasing *tout ensemble*.

Thirty-five years has this oldest college in Florida been a-growing since its inception by a group of earnest men and women who longed

to see in Florida an Oberlin or Olivet for the sake of the native youth, and for the sons and daughters of winter residents; and while non-sectarian, it has consistently laid emphasis on growth in character and the Christian life.

It was with the keenest interest that I went through its buildings under the kindly guidance of Mrs. C. A. Vincent, the wife of the Congregational pastor: Carnegie Hall, housing the library, reading-room and offices; Knowles Hall with its recitation rooms and laboratories; the interesting Baker Museum and the chapel; then to the homelike cottage dormitories and dining hall and the attractive little studio. There is a gymnasium, but better still the climate allows open-air sports, tennis, baseball, football, swimming and boating the winter through.

Surprised at seeing some very youthful tennis players, I learned that there is in addition to the full college course a fine large Prep school called the Academy and numbering in 1917 about one hundred pupils; also a flourishing Conservatory of Music, a well-filled Business School, one of Fine and Applied Arts, a Domestic Science Department and a School of Expression.

With real pleasure I learned that the Y. M. C. A. and the Y. W. C. A. have a strong hold, the former employing a secretary and the latter supporting several special missionary interests. These two splendid Associations form the centre of much of the social life of the school and permeate the thought and feeling of the student body.

It was a very real regret that so cursory a glance must suffice, as the difference in atmosphere between this place of a fine Christian institution and other mere resorts was keenly felt and the traveler would gladly have lingered to avail her-



self of the various courses in the Applied Arts that Rollins offers the visitor along with the privilege of

the needs of this growing institution of improved buildings and especially of an adequate endowment, that it



ROLLINS COLLEGE, WINTER PARK, FLORIDA

hearing many notable speakers brought to enrich the college life; and I left with the sincere hope that

may be able to provide better salaries for its devoted teachers, may be met in the near future.

NEW STUDENT SECRETARY

THE Congregational Education Society is glad to announce that Rev. Marion J. Bradshaw has accepted the call to become Student Secretary and began work Jan. 1. The Institutions and Student Life Department, which Mr. Bradshaw will head, is one of six departments in which the Society's work is done. It covers most of the work of the old Education Society, before the reorganization began five years ago.

Mr. Bradshaw comes to the leadership of this important work exceptionally well equipped. Born in Salem, Ohio, in 1886, he worked his way through the high school and through Hiram College, at Hiram, Ohio. For three years between high school and college he worked with a banking firm in Cleveland, Ohio. He was pastor of the Christian Church at Ada, Ohio, from 1911 to 1914, during part of which time he coached the baseball and football teams of the Ohio Northern University. From this pastorate he went to Columbia University and a year later entered Union Seminary, from which he received his B. D. degree in 1917 with *summa cum laude* honors.

For two years Mr. Bradshaw was assistant at the Seminary in systematic theology, while at the same time studying for the doctor's degree



REV. MARION J. BRADSHAW

in Columbia. For two years, while studying in New York, he was pastor of the Union Church in Palisade, N. J.



It is within safe bounds to say that no fewer than 1,500 young people have been influenced in Franklin Academy in favor of the Christian life.



COMPARATIVE STATEMENT

RECEIPTS FOR JANUARY 1921		Churches Individuals	W. H. M. U.	Legacies	C. W. M.	TOTAL
	This year	26,955	6,493	.....	52,964	86 412
	Last year	21,357	7,278	1,313	2,866	32 814
	Increase	5,598	.....	.....	50,398	55,696
	Decrease	.....	785	1,313	.....	2,098



# The CONGREGATIONALSUNDAY SCHOOL EXTENSION SOCIETY

## THE LAND OF CACTUS AND CHARACTER

*By Extension Secretary W. Knighton Bloom*

THE letter came from "The Last Ditch Ranch," not far from Tombstone, Arizona," and gave the impression of disquieting and mortuary conditions. The writer described himself as "an old fossil missionary back number preacher." In reality he is a live up-to-date home missionary worker, and his letter was optimistic. He had just completed a missionary tour in the east, during which he had informed and enthused the churches. Incidentally he had attended his own class reunion at Amherst College and also had the joy of greeting his soldier son returning from overseas service. His letter written from the land of cactus, sage-brush and character-making possibilities expressed his delight over his eastern itinerary, and the joy of returning to verdure covered and wonderful Arizona. Then came the words: "So going and coming it was very good and I am glad. So to all who opened doors of home and church; to all who are working in the great and blessed service of home missions, may rich gifts come."

Soon after the arrival of the letter from "Last Ditch Ranch," pictures from another Arizona correspondent came to hand, and with them another story associated with our nation wide home missionary program and bearing

specifically on our Sunday School extension activities. Two of the trio in the trinity of pictures are well known to the writer; the central figure in the group, entitled "Three of a Kind" all real folks recognize and like; the three young people in the other groups look good to us all. Two of the three grew up in the ranks of a home missionary Sunday School in the Northwest; one of these two spending a year in the Southwest, his first Sunday



CACTUS, CONTRAST AND CLIMAX

School teaching in Arizona. Then turning to his former home he decided to devote his life to Christian service and is now preparing for the ministry of the Gospel.

Sunday School people are the happiest folks in the world, for they are connected with a worthwhile institution, and are rendering a vital service. Here in the land of sunshine where cactus, contrast and climax

make life helpful and joyous; where three of a kind can roam over the great and fascinating country, taking



FUN, FOOD AND FREEDOM

in its joys; where in God's great out-of-doors, food, fun and freedom, have their place, there is the background of Christian character. Sunday is not forgotten, the every-day task is magnified, and God's larger life made the chief asset. No one can imagine the young people in the groups pictured here, as being otherwise than happy and useful.

Our workers on "the long, long trail" of Arizona are heroic and efficient. For years, Superintendent J. H. Heald has been leader, inspirer and friend. Associated with him is Rev. William Ewing, D. D., who is putting all his splendid consecration and Christian power into the work. Mrs. J. H. Heald is also under commission and rendering valuable service, and pastors like Rev. A. J. Benedict are giving their talents and energies to the building up of the state along Christian lines.

Arizona, called one of the baby states of Congregationalism, is nevertheless one of large opportunity. Its growing cities are calling for extension of Christian activities and large numbers of small communities are entirely destitute religiously. Careful surveys have been made by

the state workers, and plans outlined for enlarged service.

Congregationalism in Arizona is growing numerically, though of necessity "making haste slowly." Under the stimulus of a high ideal, loyalty to the highest vision, and an earnest effort to enter into the lives of others, a real ministry has resulted. In a recent report mention is made of one Sunday School about one and one-half miles from Superintendent Heald's office, and one six hundred miles distant. Altitudinally speaking, the lowest school is 1,100 feet above the sea level, and the highest 7,500 feet. Mrs. Heald writes: "It was my privilege last year to make the entire circuit of the field in a missionary car, and it was a wonderful experience. Abundant spring rains had brought out the cactus blossoms of the desert, big, gorgeous flowers of vermilion and crimson, of orange and yellow, while the stately sahuaros proudly wore their crowns of ivory and gold. Tiny white or yellow blossoms on the shrubs and trees filled the air with fragrance along the river beds. The steep ascents and descents of the mountains, and the sudden turns along the precipitous hillsides, afforded sufficient excitement to relieve what might otherwise be a monotony of long distances un-



THREE OF A KIND

interrupted by any sign of human occupation."

Then the writer tells a story of



personal contact and glowing interest: "Humboldt, Arizona, is the smelter point of a group of mining camps where we have Sunday Schools. If you should see the rows of neat cottages in these towns, the well-appointed stores, the moving picture hall, the electric lights and telephones, you might wonder why we call them "camps." But when for any reason the order comes to "close the works" and the mine "shuts down," the town is at once depopulated. The lights go out, the stores are dismantled, the schoolhouse doors are closed, children no longer play about the streets. The people have stolen away as swiftly, if not as silently as Arabs. At Iron King, four miles out of Humboldt, where a few years ago we had a promising Sunday School, we found the caretaker of the property and his son. The dooryards were given over to the weeds which struggled up through the dry and stony earth. The tall chimneys of the work, once belching smoke and soot, only emphasized the desolation. Seeing these conditions, you would understand why a mining town is only a "camp." Wood and corrugated iron may be as ephemeral a habitation as the tepees of the Indian, or the canvas of the geologist. In some of these camps, especially where there is hope that

the shut-down is only temporary, there is left a small group of people who for various reasons remain. To them falls the responsibility of keeping up some religious life for themselves and training for their children. It is evident that this must be done by means of the Sunday School. To them the Sunday School Extension Society is a sympathetic godmother, looking after the interests of the struggling school, encouraging the heart of the lonely superintendent, seconding his, or oftener her efforts, suggesting, advising, and helping. Several such schools are grouped about Humboldt, where we have a small church. Pastors have come and gone, months have passed without regular church services, but the little Sunday Schools have maintained their existence—precarious, it is true—and wielded their beneficent influence. Sometimes the little spark of life is or seems to be quite snuffed out, but the visit and breath of the General worker revives it, and sets the little candle burning.

Such messages evidence the fact that our workers on the field realize that the world is not God's machine, but His workshop, and that with God, as great and good and near, the Divine and human are working together in the interests of the Kingdom.



THE Mid-Winter Meeting of the Church Extension Boards was held in the New England Church, Aurora, Illinois, January 16-20, and the interests of the Sunday School Extension Society received adequate attention in connection with the great program of nation-wide missionary work under consideration.

In his report to the Board of Directors, the Extension Secretary made reference to the fact that the first triennial period, since the reorganization, had witnessed considerable progress. Beginning its activities as an integral part of the Church Extension Boards, with an administrative and field force numbering thirty-nine, its workers now number sixty-one. The first year's income amounted to \$36,202.56; that of 1919 to \$52,597.42, and for the year ending December 31, 1920, the total receipts were nearly \$75,000. The monthly budget now calls for an expenditure of over \$6,000 and the budget proposals for 1921, total \$102,500. During this first triennial period our field workers organized 223 new mission Sunday Schools.

# *The* ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

## ANNUAL MEETING ANNUITY FUND

THE annual meeting of the Annuity Fund for Congregational Ministers was held at The Corporation Trust Company, 15 Exchange Place, Jersey City, New Jersey, January 25, 1921. Dr. Lewis T. Reed was elected as presiding officer of the day. The following persons were re-elected as members of the Board of Trustees: Henry G. Cordley, B. H. Fancher, Frank J. Goodwin, D. D., Frederick B. Lovejoy, Henry A. Stimson, D. D., Jay T. Stocking, D. D., Lucien C. Warner, LL. D., Charles C. West, Clarence H. Wilson, D. D.

The report of the General Secretary noted the great expansion of the year; the large accession of members in the Annuity Fund; the constructive work for the inauguration of the Expanded Plan; the resignation of Dr. Herman F. Swartz, the brilliant Secretary in the campaign for the Pilgrim Memorial Fund, to accept the leadership of the Congregational World Movement; the strong and effective administration of his successor, Dr. Lewis T. Reed; the election of Mr. Philip H. Senior as Financial Secretary; the skilful transfer of the office of the Fund from the inadequate rooms at 287 Fourth Avenue to the ample quarters at 375 Lexington Avenue; the thorough organization of the force and its advance in efficiency to care for the great volume of business; the resignation of Dr. Reed, to the deep regret of all, to return, at the urgent request of his people, to his pastorate in Brooklyn; the election of the present General Secretary, who entered upon his duties in Oc-

tober; the illness of Dr. Rice, which compelled him to relinquish his work in October; his improving health in his winter in Florida; the engagement of the Actuary for regular service at the office one day a week; the establishing of monthly meetings of the Trustees in place of quarterly meetings hitherto held; the fidelity of the Board to the peculiarly exacting tasks of the year; the proposal to enlarge the Board, as soon as practicable, to make it more representative of the national constituency and, if possible, to consolidate under a single charter the work of the Congregational Board of Ministerial Relief and the Annuity Fund; the issuance of important statements within recent weeks, among them "The Fourfold Work," "The Pilgrim Memorial Fund," "The Share of the Local Church in the Annual Dues on the Pastor's Pension," "The Form of Application" under the Expanded Plan, "Options Offered to Members under the Original Plan Desiring to Transfer to the Expanded Plan."

Relative to the Pilgrim Memorial Fund, the Secretary stated that more than \$500,000 in new subscriptions had been received since March 1, 1920; that collections on subscriptions for 1920, including legacies and expense donations, were \$1,635,590.39, bringing the total January 1, 1921, to \$2,662,140.00; that the distributable income of the Fund; \$68,000, had been placed in the Contingent Reserve backing the certificates of membership in the Annuity Fund under the Original Plan; that annuities to annuitants had been lifted to



\$300 October 19, because of this addition of assets; that dues from ministers during the year were \$117,630.30, the large receipts accounted for by the fact that forty-six members made Lump Sum Payments and thirteen others on the plan of "Annual Payments Discounted;" that 309 new members were received during the year, 910 certificates being in force December 31, 1920; that \$2,509.90 had been paid to annuitants in 1920, the amount to increase rapidly in succeeding years as members come to annuity age; that the Congregational World Movement had given signal assistance in securing the "Supplementary Fund" on behalf of the older men; and that the Hubert C. Herring Memorial Fund had been founded, reporting

January 1, 1921, subscriptions of \$15,360.60 from 497 subscribers.

The Treasurer, in addition to items in the Secretary's statement, reported:

Subscriptions for Maintenance	\$ 12,720.30
Income from Investments	... 15,050.33
Total Receipts from All Sources	229,346.26
Expenditures including Equipments of Offices	26,434.26
<b>Assets January 1, 1921</b>	
Membership Fund	308,597.85
Contingent Reserve (Income Pilgrim Memorial Fund)	68,425.51
Surplus Reserve from Current Funds	61,355.58
Endowment Fund	29,540.97
Conditional Gift Fund	4,307.24
Total Assets, including current balance, \$1,219.62—December 31, 1920	\$473,446.76



## AN HONOR ROLL OF CHURCHES

THE National Council, in adopting the Expanded Plan in 1917, accepted as a part of the outline the suggestion that the local church should share with its pastor in the payment of the annual dues for the pastor's pension and that the churches should be urged to regard this as one of the regular items of their budgets. It is suggested that one-half the annual dues be paid by the church. Any church, however, may assume a larger share if it desires to do so.

As there is no credit given to a member from the distributable income of the Pilgrim Memorial Fund for the first year of his membership under the Expanded Plan the dues are necessarily heavier for that year than in any that follow. In view of this fact the church may well come to the assistance of its pastor this year by assuming a greater proportion of the requisite payment.

In the list which follows it should be noted that the church in Westbrook, Maine made a Lump Sum Payment under the Original Plan for

its pastor, Rev. Dorr A. Hudson, of \$1,029.82, relieving him of all dues before the annuity goes into effect. The Pilgrim Church of Worcester, Massachusetts and the First Church of Winchester, Massachusetts have appropriated \$500 each toward the pastor's annuity.

Union, Peoria, Ill.  
Westbrook, Me.  
Pilgrim, Worcester, Mass.  
First, Winchester, Mass.  
Winnetka, Ill.  
Melvin, Ill.  
Bethel, Me.  
Whittier, Cal.  
Princeton, Ill.  
South, Brooklyn, N. Y.  
United, Bridgeport, Conn.  
Granite Falls, Minn.  
St. James, German, Chicago, Ill.  
Colebrook, N. H.

Other churches taking action are asked to send word immediately to the General Secretary. Further information will be furnished on request.

## ACTION BY THE MISSIONARY BOARDS

**T**HE Missionary Boards are acting promptly in the matter.

The Congregational Home Missionary Society has voted to take the part, on behalf of Superintendents and Secretaries which the church would ordinarily take if they were in pastorate; also, to assist the home missionary churches in assuming one-half of the pastor's annual dues, the same being divided in the proportion that the Home Missionary Society aid bears to the total salary received.

The American Board and The Con-

gregational Education Society are earnestly studying the matter in the hope of being able to put all ordained men in their service into membership in the Annuity Fund in this year. Friends in the Prudential Committee of the American Board have made a Lump Sum Payment under the Original Plan for the honored senior Secretary, Dr. James L. Barton. Nothing could be more significant than action by our missionary boards indicating the soundness of the plans and the confidence of the boards in their fruition.



## THE SUPPLEMENTARY PLAN FOR THE OLDER MEN

**T**HE Trustees of the Annuity Fund appeal through the Congregational World Movement for \$100,000 in the apportionment of 1921. This contribution is designed as a temporary adjustment to bridge over the years of the collection of The Pilgrim Memorial Fund and until its income shall provide adequate annuities. They take pleasure in announcing that receipts are already coming into the treasury in response to this appeal and that they will be applied to accomplish the following purposes for men over fifty-five years of age and either members of the Annuity Fund, or still eligible for membership:

(1) To raise all annuities, including disability and widows' annuities, payable under the Original Plan, to the maximum provided by the certificates of membership, giving an annuity of \$500 to all who have had thirty years of service.

(2) To assist in meeting the initial dues for membership under the Original Plan of any minister who has had at least ten years of service in the Congregation-

al churches of the United States, who is over fifty-five years of age and who is still eligible for such membership, but is unable otherwise to secure it.

(3) To assist any who cannot obtain membership under the Original Plan on account of conditions of health in securing membership under the Expanded Plan.

It will be noted from the above that the Trustees interpret the Original Plan as being especially advantageous to the older men and that they desire to assist the ministers in this group in obtaining a certificate under this plan, but that wherever this is not practicable they will assist men to membership under the Expanded Plan with the hope that the lesser annuity, available to the older men through the latter plan, may be augmented when they reach the annuity age from funds which may then be available.

All ministers whose age brings them within the group specified are cordially invited to correspond with the General Secretary who will be glad to answer any further inquiry.



## THE BOARD OF RELIEF

**T**HE Congregational Board of Ministerial Relief has two pieces of good news to report to its readers through THE

AMERICAN MISSIONARY. To the whole constituency of our Board and to the large circle of our pensioners, we are glad to report that Dr. Rice,



who has been father to this great Congregational family and the trusted organizer of the work of Ministerial Relief in our denomination, is on the road to recovery. At the present writing he is in St. Petersburg, Florida, where he and Mrs. Rice are enjoying the comfortable weather of a Florida mid-winter. The more than 350 families, to whom Dr. Rice has been a constant friend, will rejoice in this promise of his restored health. The work of the office is under the direction of Dr. Charles S. Mills, the Associate Secretary, with Dr. Lewis T. Reed rendering assistance on two days each week.

The second item of interest to all our friends is the financial report for the year 1920. The Directors of the Board beg to report that we have had the largest receipts for current work that the Board has ever had in the course of its history. The receipts for the year have been as follows:

Donations from churches, individuals and State Societies . . . . .	\$ 55,682.29
Congregational World Movement . . . . .	21,779.86
Miscellaneous . . . . .	1,210.23
Income from invested funds..	60,129.97
Legacies and gifts for the Endowment Fund . . . . .	16,889.98

Total .....\$155,692.33  
which is to be compared with \$143,558.64, the total receipts for the year 1919, an increase of \$12,133.69.

The total increase in receipts for current work alone amounts to \$16,210.54. The New York Congregational Ministers' Fund Society has turned over \$1,130.20 in cash, and mortgages to an approximate value of \$8,900.00; the mortgage item does not appear in this year's report. The year 1919, however, showed conditional gifts of over \$3,000 compared with conditional gifts of \$2,250.85 for the year 1920. The payments to the pensioners through the treasury of the Board including those to the several State Societies for 1920 were \$105,265.68, the largest in the history of the Board. As usual the Christmas Fund was a means of great help and blessing to our pensioners. The total receipts of the Christmas Fund this year, under the energetic direction of Dr. Hayes and Dr. Mills, was \$21,364.14 to be compared with \$21,500.00 of 1919. The total number of pensioners on the list of the Board was 356, divided as follows: ministers, 183; widows, 160; orphans, 13; total 356. The amount pledged to these pensioners through the National Board is \$78,290.00 for the year 1921, exclusive of aid that will be granted by the State Societies. This amount will doubtless be increased by a considerable figure by additional grants that will be made during the year. The total assets of the Board amount to \$1,310,820.36.

## CURRENT RECEIPTS, BOARD OF MINISTERIAL RELIEF

For the Twelve Months, Ending December 31, 1920

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1919. . . .	20,421.39	\$2,660.53	2,376.17	2,239.91	10,376.40	20,509.31	62,958.10	122,541.81
1920. . . .	*42,937.97	1,986.28	2,370.86	3,610.35	6,712.67	19,844.02	60,129.97	**137,592.12
Increase	22,516.58			1,370.44				15,050.31
Decrease		674.25	5.31		3,663.73	665.29	3,828.13	

Note.—Donations, Conditional Gifts and Legacies received for the permanent endowment during the twelve months ending December 31, 1920—\$19,140.83.

\*—Includes receipts from Congregational World Movement Emergency Campaign—\$21,779.86.

\*\*—In addition there has been received from the New York State Congregational Fund Society in cash and mortgages approximately—\$10,000.00

Also miscellaneous receipts from the sale of old furniture, etc., amounting to \$1,160.23.

# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

## A MESSAGE FROM OUR PRESIDENT

**T**HE Congregational World Movement Commission met in Aurora, Illinois, January 19, 1921, to consider the large task which is before us. It was a serious, thoughtful body of workers of our denomination gathered together in an endeavor to understand the relation which we bear to great questions and demands, and above all to the religious needs of the present generation of men. As they looked over the distress of the modern world and the selfishness and unrest in our own land, they were again convinced that the religion of Jesus Christ was the only power that could lead the world to righteousness and justice.

There is no question that the work which our denomination is called upon to do needs \$5,000,000, and our task is to make the members of our churches realize this. How can we make our people Stop (and) Look (and) Listen? This is the question for the leaders of our women in the Auxiliaries of our Home Missionary Unions. We must consider how we can adjust ourselves, and then our

own households, to the necessity of working for a Christian civilization. Not by dropping a penny or even a dollar in passing, nor by praying a little prayer; but by "getting under" our Congregational World Movement with real money and real prayer.

How can we reach the majority in our churches and get a hearing among the pleasure loving, money spending, selfish folk whom we love and enjoy, but who must be shaken out of their indifference into a realization of realities? We beg our state organizations to put forward plans urging their women to have the courage and faith to talk to daughters, sons, and husbands, and friends. If one has read a



MRS. WILLISTON WALKER

book which has made an impression, or seen a charming play, or looked at lovely pictures; if one has bought a new car, or found a new tea house, one does not hesitate to advertise it. Yet consider how little time we give to talking about things that really matter and that are vital to our day and generation. Surely conversation concerning the big things of life is something which our women should cultivate. It will be a tremendous source of influence and strength. A



Christian propaganda is something we deeply need. Our women are concerned in the spending of money. They largely control their family budgets, and their standards of living are the standards of their families. We beg them to think of how the spending for themselves is related to what they spend for God. Please question yourselves as to whether you think people Christians who are unwilling to give anything towards the furthering of Christianity. During the past months the budgets of our Congregational Societies have been reviewed and considered, and there is absolutely no question that if we are to do the things which we are certainly called of God to do we must at least secure our five million, and we ask all our women to determine to reach their full share, and to put all their energy and spirit into securing the apportionment from each church.

A fine conference of the officers of the State Unions of the Middle West, was held in Chicago, January 18, brought together by Mrs. Timothy Harrison, Vice-President of the Federation, in co-operation with the Illinois State Union, our most gracious hostess. Eleven states were represented. The Illinois Union was in charge of the morning session and served a beautiful luncheon at which about one hundred and twenty-five women were present. At the afternoon session Mrs. Harrison presided. Mrs. Williston Walker, the President of the Federation, held a discussion hour and talked concerning some of our vexed problems. Mrs. Newton Hobart told of some of the plans for young people, and clearly and thoughtfully presented the needs of the World Movement. Mrs. F. W. Wilcox of the American Missionary Association touched the hearts of all with her plea for the needs of the Negro and Mexican.

Such conferences are tremendously helpful. It is perfectly evident that we gain by personal contact with

leaders and workers. We hope that such gatherings may be promoted in the various parts of our land.



## TOPIC FOR MARCH, 1921

*Congregational Education Society*

### "TRAINING OUR FUTURE LEADERS"

1. Hymn: "Come Thou Almighty King."
2. Scripture.
3. Hymn: "By Cool Siloam's Shady Rill."
4. Prayer.
5. Training Our Future Leaders: In the home; the Mission band; the Sunday School.
6. Brief Prayer for the spiritual welfare of our children, and for those to whom their training is entrusted.
7. Our Young People: In the Christian Education Society; in the Sunday School; in Boy and Girl Scout organizations.
8. The Christian Schools.
9. Hymn: "Guide Me, Oh Thou Great Jehovah."
10. Closing Prayer.

### Suggestions for Leaders:

Let different members speak briefly on standards of Christian training in the home; on what is being done in your own Mission Board and Sunday School. Study the program of your Christian Endeavor Society. Find out what is being done in your Scout and other organizations. What are your ideals for your children and young people in Christian leadership?

Ask members to prepare brief reports of our Christian Schools such as Northland Academy, Drury College, Schauffler Training School and Kingfisher College.

Send to The Congregational Education Society, 14 Beacon Street, Boston for material on these schools. The leaflet, "The Missionary Education in the Church School" is recommended.



## OUR CHALLENGE AND OPPORTUNITY

"Go—tell" the last woman in the last church that SHE is needed TODAY.

# ACKNOWLEDGMENT OF RECEIPTS

## The American Missionary Association

Irving C. Gaylord, *Treasurer*.

287 Fourth Avenue, New York, N. Y.

Receipts for January, 1921

The Daniel Hand Educational Fund for Colored People

Income for January from Investments ..... \$ 7,318.80  
Previously acknowledged ..... 18,045.09

\$25,363.89

### Current Receipts

#### EASTERN DISTRICT

##### MAINE—\$2,287.23

**Ashland:** Ch. 4. **Auburn:** Sixth Street Ch. Mission Club, bbl. goods for Greenwood, S. C. **Augusta:** South Parish Ch., 41.20. **Bangor:** All Souls Church and Sunday School, 89; Hammond St. Ch., 52.33. **Bath:** Central Ch., 62, also goods for Athens, Ala.; Mrs. H. S. P., package goods for Greenwood, S. C.; Winter Street Ch. S. S., for Ford truck, for Greenwood, S. C., 5. **Belfast:** First Ch., 12. **Brewer:** First Ch., 21.52. **Calais:** S. S., goods for Athens, Ala. **Cape Elizabeth:** South Ch., W. M. Soc., goods for Athens, Ala. **Cumberland Mills:** Warren Ch., 100. **Dixfield:** Mrs. R. E. G., two bbls. goods for Saluda, N. C. **East Machias:** Ch., goods and 1. for Athens, Ala. **East Millinocket:** Mrs. J. E. H., package goods for Greenwood, S. C. **Falmouth:** Second Ch., 11.25. **Farmington:** First Ch., 24. **Freeport:** Miss N. A. W., bbl. goods for Saluda, N. C. **Gorham:** Ch., 155. **Hallowell:** Old So. Ch., 5.17. **Hampden:** Ch., 15. **Holden:** Ch., 10.44. **Island Falls:** Ch., 16. **Jackson:** Moose River Ch., box goods for Greenwood, S. C. **Kennebunk:** Union Ch. of Christ, 44. **Kittery Point:** First Ch., 3. **Lewiston:** Pine Street Ch., 25. **No. Waterford:** W. H. M., package goods for Greenwood, S. C. **Oxbow:** Ch., 2. **Phillips:** Mrs. T. N. B., bbl. goods for Saluda, N. C. **Portland:** High St. Ch., 15; St. Lawrence Ch., Daughters of Covenant, box goods for Athens, Ala.; State St. Ch., 485; West Ch., 13; West Ch., Missionary Soc., box goods for Greenwood, S. C.; Williston Ch., 90.56; Williston Ch., Jr. S. S., box goods for Athens, Ala.; J. M. G., 10.63; Miss D. H. M., two boxes goods for Saluda, N. C. **Richmond:** Ch., 3. **Sandy Point:** Mrs. S. H. B., package goods for Saluda, N. C. **Sherman Mills:** Mrs. M. W. C., package goods for Greenwood, S. C. **So. Berwick:** S. S., box goods for Athens, Ala. **South Bridgton:** Miss C. S. P., box goods for Saluda, N. C. **So. Paris:** First Ch., 25; S. S. and Juniors, box goods for Athens, Ala. **So. Portland and Cape Elizabeth:** First Ch., 3.50. **Steuben:** First Ch., 4. **Waterville:** Mrs. H. T. H., bbl. goods for Saluda, N. C. **Westbrook:** Ch., 41. **Wilton:** Mrs. W. S. B., bbl. goods for Saluda, N. C. **Woodfords:** J. C. E. and S. S., box goods for Athens, Ala. **Woolwich:** Ch., 6. **York Village:** First Ch., 9.45; W. H. M. S., box goods and 5. for Athens, Ala.

The Congregational Conference and Missionary Society of Maine: Mr. G. F. Cary, Treas., 182.13.

Woman's Home Missionary Union of the State of Maine: Mrs. C. E. Leach, Treas., 694.05.

##### NEW HAMPSHIRE—\$2,193.31.

(Donations 1,943.49; Legacy 249.82)  
**Amherst:** Ch., 7.74. **Boscawen:** First Ch., 18. **Brookline:** Ch., 7. **Claremont:** Ch., 25.60. **Concord:** First Ch., 94.77; South Ch., 257.92; J. C. T., 25. **Cornish:** Ch., 5. **Croydon:** Ch., 5. **Dover:** First Parish Ch., 79.80. **Dunbarton:** Ch., 1.57. **East Andover:** S. S., 6. **East Concord:** Ch., 11.65. **East Jaffrey:** Ch., 24. **Enfield:** Ch., 3.51. **Epsom:** Union Ch., 3. **Exeter:** Ch., 38.44; S. S., 7.76. **Fitzwilliam:** Orthodox Society, 20.25. **Gilsum:** Orthodox Ch., 8.64. **Goffstown:** Ch., 36.71. **Hancock:** Ch., 5. **Hampton:** S. S., for Albuquerque, New Mexico, 10. **Hollis:** Ch., 21.66. **Hudson:** Ch., 23.62. **Keene:** First Ch., 107.75. **Laconia:** Ch., 55.27. **Lancaster:** First Ch., 6.28. **Lebanon:** A. B. H., box goods for Kings Mountain, N. C. **Madbury:** Ch., 2.16. **Manchester:** First Ch., 132; Franklin Street Ch., 256; I. H., for Proctor Academy, 2. **Marlborough:** Ch., 13.50. **Mercedith:** M. Soc., for Lexington, Ky., 1. **Milford:** Ch., 22.50; L. C. Soc., for Lexington, Ky., 5. **Milton:** Ch., 14.58. **Nashua:** First Ch., 125; Pilgrim Ch., M. Soc., for Lexington, Ky., 5.50. **Newport:** Ch., 88.32. **Ossipee:** Second Ch., 3.24. **Pembroke:** First Ch., 23. **Penacook:** Ch., 38.42. **Peterboro:** Ch., 35.10; Sunday School for Mountain White work, 12. **Portsmouth:** Miss S. H. M., for McIntosh, Ga., 15. **Stratham:** Ch., 3. **Swanzey:** First Ch., 9.85. **Rochester:** Ch., 15.53. **Somersworth:** Ch., 24.30. **Warner:** Ch., 9.90. **West Concord:** Ch., 17.81. **Wolfsboro:** Ch., 84.04.

The New Hampshire Female Cent Institution and Home Missionary Union: Miss Annie A. McFarland, Treas., 67.80.

#### Legacy

Nashua: Elmira B. Sawyer, 249.82.

##### VERMONT—\$2,399.89.

**Barre:** Ch., 7.63; Mrs. H. M. C., for McIntosh, Ga., 5. **Burlington:** College St. Ch., 209.87. **Cornwall:** Ch., 4. **Coventry:** Missionary Soc., bbl. goods for Kings Mountain, N. C. **Danville:** Ch., 27.45. **Guilford:** Ch., 8.75. **Marlboro:** Ch., 5.85. **Middlebury:** Mrs. J. S. W., for Troy, N. C., 15. **Norwich:** Ch., 9.30. **Richmond:** L. M. Soc., bbl. goods for Marion, Ala. **St. Johnsbury:** East Ch., 31.25; North Ch., 37; South Ch., 105.48. **Waterbury:** Ch., 35.50. **West Brattleboro:** First S. S., for Straight College, 10. **Westminster West:** "Civis," 4.50. **West Rutland:** Ch., 7.

Congregational Conference of Vermont: By B. E. Bristol, Treasurer, \$1,531.87.



**Woman's Home Missionary Union of Vermont:** By Mrs. Max L. Powell, Treas., \$284.51.

**MASSACHUSETTS—\$19,374.60.**

(Donations 18,546.16; Legacies 828.44)

**Abington:** First Ch., 22. **Acton:** Ch., 4. **Allston:** Ch., 203.47. **Amesbury:** Union Ch., 18.17; Mary Austin S. S. Class, box goods for Marion, Ala. **Amherst:** Second Ch., 10; South Ch., 18. **Andover:** Free Christian Ch., 29.85; North Ch., 103.25; West Ch., 31.20. **Arlington:** Ch., 61.86; Park Ave. Ch., 50. **Attleboro:** Second Ch. Sunday School, 17. **Ashburnham:** First Ch., 9.35. **Attleboro:** Second Ch., 162.79. **Auburndale:** L. B. Soc., four boxes goods for Marion, Ala. **Barre:** Miss M. H., for Talladega College, 5. **Becket:** First Ch., 7.50. **Beverly:** Dane Street Ch., 120; Washington Street Ch., 38; Second Ch., 24. **Billerica:** Ch., 26.65. **Blackstone:** Ch., 11. **Boston:** Central Ch., 480; Clarendon Ch., 2.70; Mt. Vernon Ch., 22; Park Street Ch., 352; Shawmut Ch., 22; Union Ch., 138.11; Mrs. J. F. D., for Marion, Ala., 25; C. F. K., for S. A., Talladega College, 12. **Boylston:** Ch., 22.32. **Braintree:** First Ch., 28.50. **Brighton:** Ch., 33.49; Faneuil Ch., 22. **Brookton:** First Parish Ch., 83; Lincoln Ch., 5; South Ch. Sunday School, 20. **Brookfield:** Ch., 3.64. **Brookline:** Harvard Ch., 600; Mrs. J. B. S., Special for Oriental Missions, 50. **Buckland:** Ch., 14.07. **Cambridge:** First Ch., 537.75; First Ch., Shepard Guild, goods for Athens, Ala.; Pilgrim Ch., 36.40. **Campello:** South Ch., 120. **Canton:** Evangelical Ch., 64.99; Mrs. A. Morse's S. S. Class, box goods for Marion, Ala. **Carlisle:** Ch., 13.75. **Centerville:** South Ch., 5.17. **Charlestown:** First Ch., 19.85. **Charlton:** Ch., 6. **Chatham:** Ch., 5.72. **Chelmsford:** North Ch., 29.94. **Chelsea:** First, 78.81; Central Ch., 55.88. **Chicopee:** Third Ch., 37.62. **Cliffondale:** Ch., 24.35. **Clinton:** First Ch., 70. **Cohasset:** Second Ch., 13.76. **Coleraine:** Ch., 17. **Concord:** Trin. Ch., 42.90. **Cotuit:** Ch., 2. **Dalton:** Ch., 100; First, S. S., for Marion, Ala., 15; Mrs. M. D. A., for McIntosh, Ga., 25. **Danvers:** First Ch., 45.46; Maple St. Church, 120. **Dorchester:** Pilgrim Ch., 100; Ramsey Ch., 2; Second Ch., 144.14. **East Boston:** Baker Ch., 4.24. **East Charlemont:** Ch., 2.92. **East Douglas:** Second Ch., 12. **Easthampton:** Ch., 90. **East Longmeadow:** Ch., 35.69. **Edgartown:** Ch., 7. **Everett:** Mystic Side Ch., 20.90. **Fairhaven:** First Ch., 36.06; S. S., 2. **Fairhaven:** Grace Ch., 57.21. **Fall River:** Central Ch., 126.50; Central Ch. Borden Memorial Fund, 116.67; First Ch., 389. **Falmouth:** First Ch., 11.47; North Ch., 5. **Farley:** Union Ch., 10. **Fitchburg:** Calvinistic Ch., 180.39. **Foxboro:** Ch., 20.83. **Framingham:** Plymouth Ch., 33. **Framingham Center:** Mrs. M. L. B., four boxes goods for Saluda, N. C. **Franklin:** First Ch., 45. **Freetown:** Assonet Ch., 7.77. **Georgetown:** Ch., 15.75. **Gilbertville:** Trin. Ch., 41.05. **Gill:** Ch., 5.50. **Goshen:** Ch., 4.21. **Granby:** Ch., 4.63. **Great Barrington:** First Ch., 100.13. **Greenfield:** First Ch., 39; Second Ch., 51. **Greenwich:** Ch., 1.86. **Hamilton:** First Ch., 9.30. **Hanover:** First Ch. of Christ, 24.20. **Hardwick:** Ch., 5. **Hatfield:** S. S., 2.46. **Haverhill:** Centre Ch., 41.25; Riverside Memorial Ch., 5.25; Riverside Ch., 4.15; West Ch., 10.55. **Hingham Centre:** Mrs. B. C. F., gox goods for Greenwood, S. C. **Hinsdale:** First Ch., 17.90. **Holden:** Ch., 23.05; S. S. Class, for Lexington, Ky., 6. **Holliston:** First Ch., 30.35. **Holyoke:** First Ch., 24.67; L. M. Soc. bbl. and box goods for Marion, Ala.; Parsons Paper Co., for Talladega College, 10. **Housatonic:** Ch., 11; W. S., 12; C. E., 10. **Hyde Park:** First Ch., 90. **Hudson:** First Ch., 22. **Ipswich:** Linebrook Ch., 8.25.

**Jamaica Plain:** Boylston Ch., 14.05. **Kings-ton:** Mayflower Ch., 2.75. **Lawrence:** Evangelical Ch., 27.41. **Lawrence:** Lawrence St. Ch., 42.45; Riverside Ch., 10; Trinity Ch., 48.50. **Leicester:** Ch., 38.79. **Lenox:** Ch., 30.85. **Leominster:** Pilgrim S. S., 5.50. **Leverett:** First Ch., 21.03; Moores Corner Ch., 4.95. **Lexington:** Hancock Ch., 189.15. **Littleton:** Orthodox Ch., 21.48. **Longmeadow:** First Ch., 44.32; S. S., 5.18. **Lowell:** All Souls Ch., 48.28; First Ch., 375; Elliot-Union Ch., 132.94, and four boxes goods for Marion, Ala.; Mrs. C. T. U., box goods for Kings Mountain, N. C. **Lynn:** Central Ch., 23.35; North Ch., 55; C. E. Soc., 15. **Mansfield:** Ch., 54.22. **Marblehead:** First Ch., 28.93. **Marion:** First Ch., 12.15. **Marlborough:** First Ch., 111.85. **Medfield:** Second Ch., 23.10. **Medway:** Village Ch., 10.19. **Melrose:** First Ch., 186.73. **Methuen:** First Ch., 24.85. **Middleboro:** Central Ch., 44.34. **Millbury:** Second Ch., 75.14. **Milton:** East Ch., 19.64. **Montague:** First Ch., 11.48. **Mt. Washington:** Ch., 13.42. **Nantucket:** First Ch., 10. **Natick:** First Ch., 30. **Newbury:** Byfield Ch., 8.74. **Newburyport:** Belleville Ch., 15.55; Central Ch., 35.75. **New Salem:** North Ch., 1.24. **Newton:** Eliot Ch., 95.04. **Newton Centre:** First Ch., 149.21. **Newtonville:** Central Ch., 186.65. **Newton Highlands:** Ch., 87.50. **Northampton:** First Ch., 195.63. **Northbridge Center:** Ch., 16. **Northbridge:** Rockdale Ch., 127. **No. Leominster:** Ch., 11.29; S. S., 5.50. **North Middleboro:** Miss L. T., box goods for Saluda, N. C. **No. Reading:** Ch., 3.16. **North Truro:** Ch., 1. **North Weymouth:** Pilgrim Ch., 25. **North Wilbraham:** Grace Union Ch., 19.80. **Norwood:** Sunday School, 11. **Peabody:** Second Ch., 4; South Ch., 27.91; West Ch., three boxes goods for Marion, Ala. **Petersham:** E. B. D., 120. **Phillipston:** Ch., 5. **Pittsfield:** First Ch., C. E. Soc., goods for Athens, Ala.; French Ch., 4.40; South Ch., 21.81. **Plymouth:** Ch. of the Pilgrimage, M. Soc., for Lexington, Ky., 10. **Plympton:** Ch., 8.66. **Princeton:** First Ch., 33.88. **Quincy:** Atlantic Ch., 22; Bethany Ch., 59.39; S. S., 31.60; Wollaston Park Ch., 60. **Quincy Point:** Ch., 44. **Revere:** First Ch., 16.86. **Rockland:** First Ch., 6.89; Newcastle Ch., goods for Athens, Ala. **Rockport:** First Ch., 18.60. **Roslindale:** Ch., 50. **Rowley:** Ch., 21.16; Miss J. N. T., two boxes goods for Saluda, N. C. **Roxbury:** Eliot Ch., 227.49; "A Friend," 2. **Rutland:** Ch., 13.50. **Salem:** Crombie S. Ch., 35. **Scituate Centre:** Trinitarian Ch., 11. **Sheffield:** C. E. Soc., 2. **Shelburne:** Ch., 47.32. **Shelburne Falls:** Ch., 50. **Shrewsbury:** Ch., for Lexington, Ky., 25. **Shirley:** Ch., 25. **Somerville:** Broadway, Winter Hill Ch., 129.79; First Ch., 42.85; Prospect Hill Ch., 55; S. S., 4.39; West Ch., 42.93; Winter Hill M. Soc., for Lexington, Ky., 10. **Southboro:** Pilgrim Ch., 4.50. **So. Boston:** Phillips Ch., 25. **Southbridge:** Elm St. Ch., 20. **South Dennis:** Ch., 6.43. **South Hadley:** First Ch., 61; Miss B., box goods for Athens, Ala. **So. Weymouth:** Old South Ch., 75.58. **Spencer:** First Ch., 140.25. **Springfield:** First Ch. of Christ, 92.67; Hope Ch., 71.65; Park Ch., 65; Keopha Club, box goods for Kings Mountain, N. C.; E. A. H., box goods for Saluda, N. C. **Sterling:** Ch., 30.25. **Stockbridge:** Ch., 19.83. **Stoneham:** First Ch., 82.17. **Sudbury:** Ch., 11.60. **Swampscott:** First Ch., Primary S. S., for Ballard Normal School, 12. **Taunton:** Trin. Ch., 20.64; Winslow Ch., 2.27; Junior Dept. Broadway Ch. for Mountain White work, 8.14. **Thorndike:** First Ch., 7. **Townsend:** Ch., 34.35. **Wakefield:** First Ch., 75. **Walpole:** First Ch., 89.35. **Waltham:** First Ch., 50; Ladies' Benevolent Soc. of First Ch., for Wilmington, N. C., 10. **Ward Hill:** Ch., 16.48. **Wareham:** First Ch., 5. **War-**

ren: First Ch., 10.19. **Waverley:** First Ch., 12.22. **Wayland:** Ch., 8. **Webster:** Mrs. A. L. P., box goods for Marion, Ala., and box goods for Saluda, N. C. **Wellesley:** Ch., 42.98. **Wellesley Hills:** Ch., 118.90. **Wenham:** Ch., 15. **Westboro:** Evan. Ch., L. B. Soc., 25; Mrs. M. E. C., box goods for Saluda, N. C. **West Medway:** Second Ch., 11.40. **Westminster:** First Ch., 9.40. **West Newbury:** First Ch., 9.68. **West Roxbury:** Ch., 50; Eliot Ch., "Eliot Rainbows," box goods for Marion, Ala. **West Newbury:** Second Ch., 4.08. **Weymouth and Braintree:** Union Ch., 28.55. **Weymouth Heights:** A. H. T. for "Weymouth Heights Bed," Ryder Memorial Hospital, 15. **Whitinsville:** Sunday School of Village Ch., 36.40. **Whitman:** Ch., 28.59; S. S., 3.01. **Winchendon:** North Ch., 38; Sunday School in North Ch., 25. **Winchester:** Second Ch., 11.25. **Wilbraham:** First Ch., 12. **Williamstown:** White Oaks Ch., 3.85. **Woburn:** First Ch., 75; North Ch., 7.29. **Wollaston:** Ch., 85. **Worcester:** Adams Square Ch., 43.30; Hadwen Park Ch., 9.59; Memorial Ch., 4; Old South Ch., 192.42; Park Ch., 9.32; Piedmont Ch., 277; Pilgrim Ch., 149.80; G. F., for Talladega College, 203; Miss A. M. L., 1. **Wrentham:** Original Ch., 37.03. **Yarmouth:** First Ch., 5.

**Woman's Home Missionary Association of Mass. and R. I.:** Mrs. Amos Lawrence Hatheway, Treasurer. Designated for Special Objects, \$4,000. Balance of pledge for year, \$1,285. **Arlington:** Bradshas Mission Circle for Piedmont College, 20. **West Springfield:** Conquest Circle for Greenwood, S. C., 10. Total, \$5,315.

#### Legacies.

**Ashfield:** Lucy Jane Williams Hall, 350. **Newton:** Lucinda K. Cutting, 1,435.30. (Reserve Legacy, 956.86—478.44.)

#### RHODE ISLAND—\$697.17.

**Barrington:** S. S., 10; Jr. Dept. S. S., for Santee, Neb., 10. **Bristol:** Miss M. C. D., box goods for Saluda Seminary. **Central Falls:** Ch., 96.66. **East Providence:** Newman Ch., 45; United Ch., 27.03; **Newport:** United Ch., 84.44. **Pawtucket:** Pawtucket Ch., 165. **Providence:** Franklin Ch., 3.50; Plymouth Ch., 25; Union Ch., 75.73; A. H., for Straight College, 2. **Westerly:** Ch., 76.53; J. E. S., 10. **Woonsocket:** Globe Ch., 56; S. S., 10.28.

#### CENTRAL DISTRICT

#### CONNECTICUT—\$13,246.07.

(Donations 9,165.12; Legacy 4,080.95)

**Berlin:** Second Ch., 28.70. **Bethel:** First Ch., 27.56; Mrs. M. E. C., box goods for Saluda, N. C. **Bethlehem:** Ch., 5.96. **Branford:** First Ch., 81.44. **Bridgeport:** Kings Highway Ch., 28.27; Park Street S. S., 15; West End Ch., 12.95. **Brookfield:** Ch., 38. **Canaan:** Pilgrim Ch., 12.06. **Clinton:** First Ch. of Christ, 57.20. **Colchester:** First Ch., 10. **Collinsville:** First Ch., 17.50. **Cornwall:** First Ch. of Christ, 134.78. **Cromwell:** First Ch., 25.18. **Danbury:** First Ch., 115.68. **Dayville:** Ch., 11. **East Canaan:** Ch., 8.45. **Eastford:** Federated Ch., 15.89. **East Hampton:** Ch., 43.13. **East Hartford:** South Ch., 10. **East Norwalk:** Mrs. O. A. M., box books for Saluda, N. C. **East Windsor:** First Ch., 37.22. **Enfield:** First Ch., 93.15. **Farmington:** Ch., 187.02; H. M. Dept. for Moorhead, Miss., 25; Mrs. Q. B., for Medical Kit, for Saluda, N. C., 5. **Glastonbury:** First Ch. of Christ, 132.90. **Goodyear:** Ch., 5. **Granby:** First Ch., 11. **Greenfield Hill:** Ch., 10.23. **Greenwich:** Mrs. M. A. L., 1.50. **Hartford:** Asylum Hill Ch., 112; First Ch. of Christ in Hartford, 259.33; Immanuel Ch., 328.75; Second Ch. of Christ, 142; Windsor Ave. Ch., 71.25; A. M. R., for Athens, Ala., 3; E. A. B., 5; Miss H. R. C., 10; F. P. L., 25; M. L. J., 20; M. H. P., 100; A. B. L., 10; C. C. R., 10; F. C. S., 25; I. J. S., 5; M. W., 1 for

Talladega College. **Kensington:** Ch., 23; Mrs. G., box goods for Marion, Ala. **Kent:** First Ch., 29.83. **Ledyard:** Ch., 15. **Litchfield:** S. S., 10. **Mansfield:** First Ch., 33. **Meriden:** Center Ch., 30. **Middlebury:** Ch., 11.90. **Middlefield:** Ch., 14.44. **Middletown:** Third Ch., 15; Mrs. C., package cards, for Athens, Ala. **Milford:** First Ch., 13.35. **Morris:** Ch., 14.83. **Mt. Carmel:** S. S., for Lexington, Ky., 23.02. **Naugatuck:** Ch., 150. **New Britain:** First Ch. of Christ, 131.79; E. C. R., 100. **New Hartford:** R. E. S., 1; Friend, 1, for Straight College. **New Haven:** Center Ch., H. M. Soc., for free bed in Ryder Memorial Hospital, 119; Dwight Place Ch., 160.19; The Ch. of the Redeemer, 93.58; Ch. of the Redeemer S. S., 15; Grand Ave. Ch., 66; Humphrey St. Ch., 72; Pilgrim Ch., 105.01; United Ch., 542.42; Westville Ch., 17.80; J. B. M., 22; L. W. C., 2; H. F. E., 5; A. G. S., 5; R. W., 13; S. G. W., 20; S. R. W., 25 for Talladega College. **New London:** Second Ch., 124.24; C. E. Soc., for Athens, Ala., 5. **Newtown:** Ch., 75.12; S. S., 5.63. **Norfolk:** Ch., of Christ, 175. **North Guilford:** Ch., 7. **North Windham:** Ch., 3. **North Woodstock:** Ch., 20. **Norwalk:** G. I. B., 25. **Norwich:** Greenville Ch., for Lexington, Ky., 10; United Ch., 34.05; W. A. A., for Talladega College, 5. **Norwichtown:** First Ch., 49.44. **Oakville:** Mrs. I. H., for Tillotson College, 2. **Plainfield:** First Ch., 25. **Plainville:** Ch., 143. **Portland:** First Ch., 14.55. **Preston City:** Ch., 34.12. **Rockville:** F. T. M., for Talladega College, 100; W. M., for Talladega College, 50. **Saybrook:** Old Saybrook Ch., 66.94. **Seymour:** Ch., 32.47. **Simsbury:** First Ch., 31.91. **Somerville:** Ch., 13.38. **South Coventry:** First Ch. of Coventry, 28.47. **Southington:** First Ch., 18.71. **South Manchester:** C. E. H., for Talladega College, 10. **So. Norwalk:** Miss H. M. C., for Lexington, Ky., 10. **South Windsor:** First Ch., 33. **Storrs:** Ch., 9.50. **Stratford:** First Ch., 91.48. **Taffville:** Ch., 22.50. **Talcottville:** Mrs. H. M. T., for Talladega College, 75. **Thomaston:** First Ch., 18.23. **Torrington:** H. M. S., for S. A. at Greenwood, S. C., 12. **Washington:** First Ch., 18. **Waterbury:** First Ch., 211.40; H. E. C., 100. **Watertown:** Ch., D. O. T. C., for Lexington, Ky., 30; H. H. H., 10; Mr. and Mrs. T. E. P., 15, for Lexington, Ky. **West Cornwall:** L. B. Soc., bbl. goods for Marion, Ala. **West Haven:** First Ch., 232.70. **Westport:** Saugatuck Cong'l Ch., 13.56. **West Suffield:** Ch., 8.45. **Wethersfield:** Ch., 62.95; R. R. W., for Talladega College, 5. **Willimantic:** First Ch., 23. **Winchester:** Ch., 16.32. **Windham:** First Ch., 27.53. **Windsor:** Ch., 23.74. **Winsted:** Second Ch., 27.58. **Woodbury:** First Ch., 17. **Woodbridge:** Ch., 87.34. **Woodstock:** First Ch., 24.58. **The Missionary Society of Conn.,** Mr. Wm. F. English, Treas., 107.

**Woman's Congregational Home Missionary Union of Connecticut—**by Mrs. J. F. Ferguson, Treasurer, 2,234; also Special for free beds at Ryder Memorial Hospital, 258. Total \$2,492.

#### Legacy.

**Hartford:** Joseph L. Blanchard, 4,080.95. **NEW YORK—\$4,087.09.**

(Donations 3,887.09; Legacy 200.)

**Albany:** First Ch., 104.65; H. A. E., for Talladega College, 12. **Albion:** Gaines Ch., bbl. goods for Marion, Ala. **Bay Shore:** Sunday School, 4.20. **Berkshire:** Ch., 3.72. **Brooklyn:** Borough Park Ch., 22.07; Flatbush Ch., 131.40; Flatbush Ch., Girl Scout (Troop No. 35), three boxes goods for Troy, N. C.; Flatbush Ch., Christmas Cards, etc., for Athens, Ala.; Central Ch., W. B. and H. M. Soc., for Marion, Ala., 3; Parkville Ch., 24.12; Ch. of the Pilgrims, 74.25; Ocean Ave. Ch., (Man-



hattan Terrace Ch., 35.50; St. Mark's Cong'l Ch., 43; South Ch., 68.13; Tompkins Avenue Ch., two boxes goods for Troy, N. C.; Mrs. J. O. B., for Talladega College, 5; Mrs. A., bbl. goods for Athens, Ala.; Mrs. A. C. C., 50; D. H. C., 5; L. C. G., 5; I. C. H., 10; H. M. De M., 10; Dr. F. B. O., \$10; O. A. Z., 50., for Talladega College. **Buffalo:** Plymouth Ch., 14.40; Fitch Memorial Ch., 15; Pilgrim Ch., for Marion, Ala., 10. **Canadaigua:** First Ch., 50. **Candor:** L. M. Soc., bbl. goods for Marion, Ala. **Catskill:** Mrs. C. E. W., 10. **Chenango Forks:** Sunday School, 1.42. **Corning:** First Ch., 15. **Deansboro:** Daughters of Covenant, box goods for Marion, Ala. **Elmira:** Park Ch., 50. **Elizabethtown:** Ch., 14.40. **Endicott:** Ch., 3.62. **Fairport:** Ch., 24.91. **Fairport:** Friends, box goods for Marion, Ala. **Flushing:** First Ch., 117.96. **Forest Hills,** The Ch., in the Gardens, 59.39. **Fulton:** Ch., 20. **Gloversville:** First Ch., 288.86. **Groton:** Ch., 35.01. **Groton City:** Ch., 10.99. **Hall:** Union Ch., 10. **Hamilton:** L. M. Soc., for Marion, Ala., 4.13. **Henrietta:** Ch., 10. **Homer:** L. M. Soc., box goods for Marion, Ala. **Honeoye:** Ch., 13.13. **Ithaca:** First Ch., 27. **Jamaica:** Victoria Ch., 20.40. **Jamestown:** Ch., 8.40. **Jamestown:** First S. S., for Straight College, 20.16; Pilgrim Memorial Ch., 7.41; J. L. G., in First Ch., for Straight College, 2.3. **Java Village:** Ch., 1.80. **Kingston:** Ponckhockie Union Ch., 12. **Lockport:** Plymouth Ch., 48.88. **Madrid:** Ch., 46.44. **Middletown:** North St. Ch., "Bible Gleaners" for Marion, Ala., 5; W. G., 65c. **Morristown:** W. H. M. Soc. for Marion, Ala., 10. **Mount Sinai:** Ch., 10.90. **Mount Vernon:** First Ch., 60. **Munnsville:** Ch., 4.80. **New Lebanon:** Ch., 3. **New York:** Broadway Tabernacle Ch., 266.07 Broadway Tabernacle, Philanthropic Circle, box Christmas goods for Moorhead, Miss.; Camp Memorial Ch., 15.; Pilgrim Ch., 35, also box goods for Marion, Ala.; Pilgrim Ch., S. S., 10; Welsh Ch., 18.48; Child's Welfare League, two boxes goods for Moorhead, Miss.; G. R. B., for Talladega College, 10; W. G. L. B., for Talladega College, 50; Miss C. N. C., for Talladega College, 10; D. E. E., for S. A. at Greenwood, S. C., 5; G. N., for Talladega College, 150; Mrs. S., box goods for Marion, Ala.- M. R. W., goods for Kings Mountain, N. C., **North Evans:** Church, 3.12; Y. P. S., 75c. **Northfield:** Ch., 15. **Norwich:** L. W. Circle and K. D., for pictures and clock at Greenwood, S. C., 10; Mr. L. M. D., goods for Greenwood, S. C. **Norwood:** Ch., 5.61. **Nyack:** Ch., 2.50. **Ontario:** Ch., box goods for Marion, Ala. **Oxford:** First Ch., 15. **Ozone Park:** Ch., 23.10. **Patchogue:** First Ch., 25. **Perry Center:** Ch., 14.81. **Poughkeepsie:** First Ch., 76. **Pulaski:** L. M. Soc., box goods for Marion, Ala. **Rensselaer Falls:** Ch., 7.85. **Richmond Hill:** U. C. Ch., 58.75. **Riverhead:** First Ch., 3.60. **Salamanca:** First Ch., 41. **Saugerties:** Ch., 4.48. **Sayville:** Ch., 12.84. **Schenectady:** Pilgrim Ch., 18. **Schroon Lake:** Ch., 8. **Sherburne:** Ch., 162.17; Dr. and Mrs. O. A. G., for Hospital and Nurses Training School at Greenwood, S. C., 200. **Spencerport:** Ch., 23. **South Hartford:** First Ch., 6. **Smyrna:** Ch., 9.28. **Syracuse:** Plymouth Ch., 36; Geddes Ch., 51; Good Will Ch., Alpha Circle, box goods for Marion, Ala. **Ticonderoga:** Ch., 2.98; L. M. Soc., bbl. and box goods for Marion, Ala.; "Friends", box goods for Athens, Ala. **Union Center:** S. S., 9. **Utica:** Plymouth Ch., bbl. goods for Troy, N. C.; Bethesda Welsh Ch., Dr. Gwesyn Mission Band, box goods for Marion, Ala.; Mrs. D. B. M., for Lexington, Ky., 2. **Wadham:** First

Ch., 10.40. **Walton:** First Ch., 41.72; Mrs. M. B. W., for Berthold Mission, 1. **Watertown:** Burrville Missionary Society, box goods for Greenwood, S. C. **Wellsville:** First Ch., 35. **West Carthage:** W. M. Soc., bbl. goods for Athens, Ala. **West Groton:** Ch., 3.60. **West Winfield:** Ch., 26.94. **White Plains:** Westchester Ch., 202.95; Mrs. W., box goods for Athens, Ala. **Woodside:** C. L. B., 10. **Williamson:** Miss H. T., box goods for Marion, Ala.

**Woman's Home Missionary Union of the State of New York**—Mrs. W. A. Kirkwood, Treas., 382.99.

#### Legacy.

**Brooklyn:** A. Nesta, 200.

#### NEW JERSEY—\$885.49.

**Bound Brook:** Ch., 77. **Cedar Grove:** Union Ch., 7.75. **Chatham:** Stanley Ch., 39; H. B. S., two boxes goods for Saluda, N. C. **East Orange:** Mrs. A. E. F., three boxes goods for Saluda, N. C.; Miss G. S., four boxes goods for Saluda, N. C. **Jersey City:** Waverly Ch., 4. **Nutley:** St. Paul's Cong. Ch., 53. **Orange:** Highland Avenue Ch., 50. **Paterson:** First Ch., 15. **Plainfield:** Ch., 311.01; J. P. L. D., 30. **Ridgefield Park:** Ch., 5.40. **Upper Montclair:** Christian Union Ch., 235. **Verona:** First Ch., 21.33. **Vineland:** Ch., 37. **Westfield:** Mrs. L. B. D., box goods for Saluda, N. C.

#### PENNSYLVANIA—\$550.21.

**Coleraine:** Ch., 5. **Ebensburg:** First Ch., 67.64. **Edwardsville:** Welsh Ch., 86. **Glendolden:** Ch., 19.91. **Johnstown:** First Ch., 32. **LeRaysville:** Ch., 17.55. **Milroy:** White Memorial Ch., 6.66. **Miners Mills,** Miners Ch., 16.91. **Moscow:** Spring Brook Ch., 9.02. **Philadelphia:** Central Ch., 95; Snyder Avenue Ch., 31.72; Mrs. J. P. D., for Saluda Seminary, 9. **Germanatown:** First Ch., 37.70. **Pittsburgh:** Missionary Society of Puritan Ch., 15. **West Pittston:** Ch., 18.91; Welsh Ch., 3.77. **Scranton:** Jones' Memorial Ch., 25; Plymouth Ch., 16.88. **Wilkesbarre:** Puritan Ch., 47.48. Total for Pennsylvania, .....\$561.15 Less amount refunded to Spring Creek Ch., ..... 10.94

Total .....\$550.21

#### DISTRICT OF COLUMBIA—\$83.65.

**Washington:** Cleveland Park Ch., 25; Ingram Ch., 38.65; Lincoln Temple, two bbls. goods for Troy, N. C.; D. F., for Talladega College, 20.

#### MARYLAND—\$39.27.

**Baltimore:** Asso. Ch., 39.27; J. S. S., box goods for Saluda, N. C.

#### OHIO—\$3,229.24.

**Akron:** F. F., for Talladega College, 25. **Ashland:** Mrs. Briggs' S. S. Class, 10, and two boxes goods for Marion, Ala. **Cleveland:** Euclid Avenue Ch., 218.51; First Ch., M. Soc., for Lexington, Ky., 2.50; Hough Ave. Ch., 60; Pilgrim Ch., 275. **Columbus:** First Ch., 280; Plymouth Ch., 56.50. **Kipton:** Mrs. M., bbl. goods for Marion, Ala. **Marietta:** First Ch., 25.57; Harmar Ch., 45. **Medina:** First Ch., 56.60; E. A. N., for Straight College, 5. **Oberlin:** United Ch., 10; Miss M. M., for Talladega College, 25. **Sandusky:** First Ch., 32.51; A. B. W., for Talladega College, 5. **Toledo:** Washington Street Ch., 25.44. **Wellington:** First Ch., 30.

**The Cong'l Conference of Ohio**—Mr. H. C. Van Sweringen, Treasurer, \$1,454.05.

**Woman's Home Missionary Union of Ohio**—By Mrs. Arthur M. Williams, Treasurer, 572.56 and for Ryder Memorial Hospital, 25. Total 597.56.

#### INDIANA—\$286.96.

(Donations 255.96; Legacy 31.00.)

**Angola:** Ch. Sunday School, 4.

**Congregational Conference of Indiana**—By Edgar A. Brown, Treasurer, \$166.49.

**Congregational Women's Home Mission**



ary Union of Indiana—Mrs. A. D. Davis, Treasurer, \$85.47.

#### LEGACY

**Moore's Hill:** John Hawkswell, 31.  
**MICHIGAN—\$2,674.65.**

**Carson City:** M. E. Ch., box goods for Athens, Ala. **Chelsea:** L. M. Soc., for Marion, Ala., 3. **Constantine:** First Ch., bbl. goods for Athens, Ala. **Detroit:** First Ch., 695; First Ch., two bbls. goods for Athens, Ala.; Dorcas Club, box goods for Saluda, N. C.; Brewster Ch., bbl. goods for Moorhead, Miss. **Dexter:** Ch., goods for Athens, Ala. **Grand Rapids:** Ch., sack of goods for Athens, Ala.; C. E. Soc., Jr. Dept., Christmas box for Moorhead, Miss.; East Ch., S. S., for Scholarship at Santee, Neb., 80. **Lakeside:** Miss E. G. S., for Kings Mountain, N. C., 7. **Morenci:** Ch., box goods for Athens, Ala. **Rockford:** M. Soc., for Lexington, Ky., 2.42. **St. Clair:** Miss M. M., box goods for Saluda, N. C. **South Haven:** Ch., for Athens, Ala., 11.56. **Union City:** S. S., Pilgrim Bible Class, for Tillotson College, 5.25.

**Michigan Congregational Conference—**By L. P. Haight, Treasurer, \$1,678.68.

**Woman's Home Missionary Union of Michigan—**By Mrs. L. S. Towler, Treasurer, \$191.74. ( \$50 of which for Scholarship at Saluda Seminary).

#### WESTERN DISTRICT

**ILLINOIS—\$4,244.82.**

**Abingdon:** Ch., 20; Missionary Soc., bbl. goods for Kings Mountain, N. C. **Amboy:** Ch., 15. **Atkinson:** Ch., 13; Christian Endeavor, 1.58. **Aurora:** First Ch., 30; New England Ch., 67.19; New England Ch. Sunday School, 7.70. **Batavia:** Ch., 23. **Big Rock:** Ch. School, 3. **Blue Island:** First Sunday School, 4.50. **Brookfield:** Ch., 6.37. **Buda:** Ch., 32. **Bureau:** Ch., 4.94. **Byron:** Ch., 7.20. **Carpentersville:** First Ch., 6.54. **Central Lake:** Ch., 16. **Champaign:** First Ch., 7.25. **Chesterfield:** Ch., 5.34. **Chicago:** Community Ch., 8.92; Crawford Sunday School, 12; Fourth Ch., 31; Monroe St. Fed. Ch., 10; New England Ch., 95.22; The New First Ch., 22.97; Mr. and Mrs. G. H. B. in First Ch., 50; North (Englewood) Ch., 25.50; Park Maror Ch., 25.50; Pilgrim Ch., 31.16; Ravenswood Ch., 114; Rogers Park Ch., 15; South Ch., 13.16; University Ch., 80; Warren Ave. Ch., 7.25; Washington Park Ch., 12; Washington Park Ch. Sunday School, 2; F. H. T., for Fort Berthold, No. Dak., 100. **Dallas City:** Ch., 6.50. **Danville:** First Ch., 11. **De Kalb:** Ch., 69.08. **Depue:** Ch., 8.50. **Dundee:** Ch., 28.54. **Dwight:** Ch., and Sunday School, 4.82. **East St. Louis:** Ch., 6.19. **Elgin:** First Ch., 36. **Evanston:** First Ch., 400. **Galesburg:** Central Ch., 130; Miss Putnam's S. S. Class, box goods for Kings Mountain, N. C.; Mrs. McClelland's S. S. Class, S. S. Papers for Kings Mountain, N. C. **Glencoe:** Union Ch., 74.68. **Glen Ellyn:** Ch., 7.01. **Godfrey:** Ch., 16; Ch., to be used for Chandler Memorial School, 10; Melville Ch., 3. **Granville:** Ch., 40.88. **Harvey:** Ch., 23.74. **Highland:** Ch., 4.73. **Hinsdale:** Union Ch., 70.78. **Huntley:** Ch., 4.73. **Jacksonville:** Ch., 1. **Kewanee:** Ch., 20. **Lacon:** Ch., 7. **Loda:** Ch., 21. **La Grange:** First Ch., 90; Miss M. G. V., 50. **La Harpe:** Ch., 7.18. **Lockport:** Ch., 2.63; Sunday School 73c. **Lombardi:** First Ch., 23.46. **Marseilles:** Ch., 5.25. **Mazon:** Ch., 13.10. **Mendon:** Ch., 15.84. **Morgan Park:** Ch., 19.12. **Naperville:** First Ch., 100.09; First Ch., Sunday School 16.84. **North Berwyn:** Ch., 4.25. **Oak Lawn:** Ch., 68. **Oak Park:** First Ch., 528; First Ch. Sunday School, 26.57; Harvard Ch., 14.50; Third Ch., 9.65. **Oneida:** Ch., 14.50. **Paxton:** Mrs. J. B. S., box goods for Marion, Ala. **Pekin:** Ch., 2.62. **Peoria:** First Ch., 213. **Peru:** Ch., 28. **Pittsfield:** Ch., 30. **Princeton:** Ch.,

9.61; Sunday School, 4.69. **Prophetstown:** Ch., 4.99. **Rock Falls:** Ch., 16. **Roscoe:** Ch., 5.54; L. M. Soc., 5, bbl. and box goods for Marion, Ala. **Seward:** Ch., 10.62. **Shabbona:** Ch., 5.15. **Sheffield:** S. S. Class, box goods for Marion, Ala. **Spring Valley:** Ch., 6. **Sterling:** Ch., 24. **Thawville:** Ch., 10. **Villa Ridge:** Ch., 2.20. **Warsaw:** Wythe Ch., 2.46. **Waukegan:** First Ch., 13. **Waverly:** Ch., 5.18. **West Chicago:** W. M. Soc., box goods for Kings Mountain, N. C. **Western Springs:** L. M. S., bbl. goods for Moorhead, Miss. **West Pullman:** First Ch., 6.66. **Wheaton:** Mrs. J. C. P., two boxes goods for Marion, Ala. **Wilmette:** Neighborhood Circle, 7, and bbl. goods for Marion, Ala. **Woodburn:** Ch., 6.36. **Wyoming:** Ch., 18.19. **Yorkville:** Ch., 12.

**Illinois Woman's Home Missionary Union—**Mrs. A. A. Wilson, Treas., \$958.19.

**IOWA—\$2,394.71**

**Ames:** "Carry On Circle", box goods for Marion, Ala.; Rev. H. K. H., for Santee, 50. **Corning:** Missionary Soc., box goods for Talladega College. **Grinnell:** Missionary Soc., box goods for Talladega College. **Le Mars:** Missionary Soc., goods for Moorhead, Miss. **Olds:** L. M. Soc., four packages goods for Moorhead, Miss. **Postville:** Ch., box goods for Marion, Ala.

**Congregational Conference of Iowa—**S. J. Pooley, Treasurer, From Churches and S. S., \$1,730.65; from W. H. M. U., \$614.06. **WISCONSIN—\$1,950.18.**

(Donations 996.10; Legacy \$954.08).

**Beloit:** First Ch., 7. **Brodhead:** L. M. Soc., bbl. goods for Moorhead, Miss. **Delavan:** Ch., 30.80. **Lone Rock:** Ch., 1. **Menasha:** Ch., 11. **Milwaukee:** Plymouth Ch., 50. **Spring Green:** Ch., 5. **Wausau:** Mrs. O. W., for Kings Mountain, N. C., 2. **Wyoming:** Ch., 3.

**Wisconsin Congregational Conference—**By L. L. Olds, Treasurer, \$611.95.

**Woman's Home Missionary Union of Wisconsin—**Mrs. R. B. Way, Treasurer, \$275.35.

#### LEGACY.

**Eau Claire:** O. H. Ingram, \$954.08.

**MINNESOTA—\$1,862.94.**

**Duluth:** Mrs. M. P., bbl. goods for Moorhead, Miss. **Fairmont:** W. M. U., box goods for Moorhead, Miss. **Minneapolis:** Fifth Ave. Ch., L. M. Soc., bbl. and box goods for Marion, Ala.; Lyndale Ch., four boxes goods for Marion, Ala.; Lowry Hill, L. M. Soc., two bbls. goods for Marion, Ala.; Plymouth Ch. Sewing Soc., bbl. and box goods for Marion, Ala.; H. L., 5, Mrs. F. W. L., 5, F. W. L., 50c, for Talladega College! Dr. A. M., for Talladega College, 5; H. H. L. 15, E. C. S. 5, Miss L. S. 5, for Talladega College. **New Richland:** Mrs. H. E. J., package goods for Marion, Ala. **Rochester:** Sunday School, 3.33. **Stewartville:** C. J. C. Class, box goods for Marion, Ala. **Altruistic Girls,** goods for Marion, Ala. **Waseca:** Ch., two boxes goods for Marion, Ala. **Wayzata:** L. M. Soc., bbl. goods for Marion, Ala.

**The Congregational Conference of Minnesota,** \$1,002.14.

**Woman's Home Missionary Union of Minnesota—**By Mrs. A. E. Fancher, Treas., \$816.97.

**MISSOURI—\$469.52.**

**Florence:** M. A. J., for Talladega College, 2. **St. Joseph:** First Ch., 14.70. **St. Louis:** Pilgrim Ch., 59.84; Fountain Park Ch., 8.

**Missouri Congregational Conference—**By P. A. Griswold, Treasurer, \$155.47.

**Woman's Home Missionary Union of Missouri—**Mrs. Chester B. Curtis, Treasurer, \$229.51.

**KANSAS—\$374.11.**

**Alma:** Ch., 11.54. **Chase:** Ch., 7. **Douglas:** S. S., 9. **Garden City:** Union Ch.,



2150. **Great Bend:** Mrs. B., two boxes goods for Saluda, N. C.; W. M. Soc., goods for Saluda, N. C. **Kansas City:** Ruby Avenue S. S., 3.37. **Manhattan:** Mrs. M. W., 5. **Sedgwick:** Ch., 19.50. **Tonganoxie:** Ch., 13.

**Women's Home Missionary Union of Kansas**—By Ella M. Prixley, Treasurer, \$284.20.

#### NEBRASKA—\$190.24.

**Arcadia:** Ch., 5.80. **Arlington:** Ch., 21.25. **Beatrice:** Ch., 7.22. **Cortland:** Ch., 16.16. **Crete:** Ch., 19.76; L. M. U., three bbls. goods for Moorhead, Miss. **Franklin:** Ch., 15. **Harvard:** Ch., 6.13. **Lincoln:** Plymouth Ch., 20. **Madrid:** Ch., 5.75. **Neligh:** Ch., 35.20. **Neponce:** Ch., 4. **Olive Branch:** German Ch., 10. **Weeping Water:** Ch., 24.

#### NORTH DAKOTA—\$236.55.

**Beach:** Missionary Society, 2. **Bismarck:** G. F. W., for Fort Berthold, 10. **Bordulac:** Ch., 1. **Coal Harbor:** Parish Ch., 20. **Harvey:** Ch., 4. **Deering:** Woman's Guild, 3.80. **Dickinson:** Ch., 10; Sunday School, 10.25. **Elbowoods:** Ch., 5. **Edmunds:** Ch., 1. **Garrison:** Ch., 8. **Grand Forks:** Ch., 4. **Hettinger:** Ch., 2. **Hope:** Ch., 16. **Luverne:** A. J., for Ft. Berthold, No. Dak., 10. **Manvel:** Bethel Ch., 2. **Marion:** Ch., 3. **Mayville:** Ch., 31.82. **Parshall:** Ch., 2. **Shields:** Ch., 2. **Williston:** Ch., 39.38.

**Woman's Home Missionary Union of North Dakota**—B. C. Stickney, Treas., \$49.30.

#### SOUTH DAKOTA—\$1,241.02.

**Academy:** Ch., 15. **Armour:** Ch., 27.71. **Athol:** Ch., 4.60. **Belle Fourche:** Ch., 18.65. **Beresford:** Gothland Ch., 1. **Bryant:** Ch., 3. **Chamberlain:** Ch., 17. **Cottonwood:** Grindstone Ch., 1.78. **Custer:** Ch., 5.50. **Eagle Butte:** Ch., 3.50. **Elk Point:** Sunday School, 86c. **Estelline:** Ch., 3. **Fort Pierre:** Ch., 10.70. **Frankfort:** Ch., 5. **Gann Valley:** Ch., 3.50. **Gregory:** Ch., 18.60. **Henry:** Ch., 9.50. **Highmore:** Ch., 12.80. **Hill City:** Sunday School, 2. **Houghton:** Ch., 9. **Huron:** Ch., 29.40. **Ipswich:** Ch., 20.30. **Meekling:** Ch., 4. **Milbank:** Ch., 9.44; Ch. Sunday School, 6. **Mission Hill:** Ch., 3.49. **Newell:** Ch., 5.90. **Pierre:** Ch., 20.42. **Rapid City:** Ch., 22. **Ree Heights:** Ch., 24.20. **Revillo:** Ch., 2.10. **Rockham:** Wheaton Ch., 9.76. **Turton:** Ch., 4.13. **Vienna:** Ch., 2.70. **Watertown:** Ch., 54.45. **Wheaton:** Ch., 30. **Willow Lakes:** Ch., 29.50. **Winfred:** Ch., 18. **Yankton:** Ch., 32.50.

**Chs. Jubilee Campaign Funds,** \$541.80... **Woman's Home Missionary Union of South Dakota**—Mrs. B. L. Burgess, Treasurer, \$198.23.

#### COLORADO—\$424.85.

**Denver:** Blvd. Ch., 10.25; Second Ch., 50.13; Sixth Ave. Community (Formerly 4th Ave.), 5.95. **Greeley:** Ch., 77. **Henderson:** Ch., 2.87; Sunday School, 1.75. **Pueblo:** First Ch., 17.50; Pilgrim Sunday School, 1.12. **Bethune:** German Ch., 25. **Collbran:** Ch., 2.80. **Denver:** Blvd. Ch., 4.90. **Pilgrim Sunday School** (chart), 87c; Plymouth Ch., 62.27. **Loveland:** First German Evangelical Ch., 25. **Montrose:** Ch., 14.15; Maple Grove Ch., 1.49. **Redvale:** Ch., 70c. **Rocky Ford:** German Ch., 30. **Sterling:** German Ch., 15. **Windsor:** German Ch., 50.

**Woman's Home Missionary Union of Colorado**—Mrs. J. A. Robertson, Treasurer, \$26.10.

#### OKLAHOMA—\$135.32.

**Weatherford:** German Ch., 20. **Congregational Conference of Oklahoma**—By Mrs. M. S. Rowe, Treasurer, \$75.

**Woman's Home Missionary Union of Oklahoma**—By Mrs. M. S. Rowe, Treasurer, \$40.32.

#### WYOMING—\$3.99.

**Sheridan:** Ch., 3.99.

#### MONTANA—\$576.00

**Montana Congregational Conference**—By Rev. Frank E. Henry, State Treasurer, \$576.

#### NEW MEXICO—\$26.00

**Albuquerque:** Ch., 15. **Gallup:** Ch. of Christ, 8. **Los Ranchos de Atrisco and San Mateo:** Ch., 3.

#### PACIFIC DISTRICT.

#### CALIFORNIA—(Northern) \$1,141.63.

**Adin:** Ch., 6.48; Sunday School, 1.30. **Alameda:** First Ch., 64.80. **Angel's Camp:** Ch., 2.38. **Auburn:** Ch., 13.80. **Benicia:** 54c. Sunday School, 31. **Berkeley:** First Ch., 123.44; Park Ch., 8.78; North Ch., 26.98. **Bowles:** Ch., 6.45. **Ceres:** Smyrna Park Ch., 4.68. **Cloverdale:** Ch., 13.50. **Eureka:** Ch., 12.96. **Fowler:** Armenian Ch., 21.60. **Fresno:** First Ch., 32.40; Pilgrim Ch., 54; Third German Ch., 10. **Grass Valley:** Ch., 4.82. **Guerneville:** Ch., 86. **Kenwood:** Ch., 5.16. **Lodi:** First Ch., 100.46. **Loomis:** Ch., 10.80. **Mill Valley:** Ch., 1.94; Sunday School, 90. **Oakland:** Pilgrim Ch., 5.93; Fruitvale Ave. Ch., 5.36; Grace Ch., 3.56; Plymouth Ch., 58.20; Japanese Ch., 2.70. **Oroville:** Ch., 12.42. **Paradise:** Craig Memorial Ch., 2.68. **Parlier:** Ch., 10.80. **Petaluma:** Ch., 7.56. **Pittsburg:** Ch., 2.20; Sunday School, 1.10. **Redwood City:** Ch., 37.12. **Rio Vista:** Ch., 24. **Ripon:** Ch., 4.44. **Sacramento:** Ch., 4.69. **San Francisco:** First Ch., 27; Mission Ch., 5.43; Richmond Ch., 4.32; Spanish and Italian Sunday School, 27. **Sanger:** Ch., 5. **San Lorenzo:** Ch., 7.19; Sunday School, 1.30. **San Mateo:** Ch., 6.75. **San Rafael:** Sunday School, 35. **Santa Cruz:** Ch., 19.60. **Santa Rosa:** First Ch., 1.02. **Saratoga:** Ch., 22.95. **Sebastopol:** Ch., 11.88. **Sonoma:** Ch., 3.78. **Sequel:** Ch., 5.40. **Stockton:** Ch., 16.20. **Suisun:** Ch., 3.80. **Sunnyvale:** Ch., 5.66. **Tipton:** Ch., 5.79. **Tulare:** Ch., 59; Sunday School, 32. **Weaverville:** Ch., 2.60.

**Woman's Home Missionary Union of North California**—\$298.09.

#### CALIFORNIA, (Southern)—\$1,946.63.

(Donations \$1,779.97; Legacy \$166.66)

**Bakersfield:** First Ch., 24. **Bloomington:** Ch., 3.85. **Brea:** Ch., 1.90. **Buena Park:** Ch., 25.53. **Chula Vista:** Ch., 7.44. **Compton:** Ch., 2.70. **Eagle Rock:** Ch., 5. **Escondido:** Ch., 13.70. **Glendale:** Ch., 7.20. **Graham:** Ch., 2.40. **Hawthorne:** Ch., 11.57. **Highland:** Ch., 32.17. **Hyde Park:** Ch., 10.80. **La Mesa:** Central Ch., 13.20. **Lemon Grove:** Ch., 5.92. **Little Lake:** Ch., 4.49. **Long Beach:** Ch., 78.93. "The Congregational Church of Long Beach, Cal." for Greenwood, S. C., 303. **Los Angeles:** First Ch., 259.62; Park Ch., 10.80; East Ch., 1.95; Pico Heights Ch., 15.60; West End Ch., 4.80; Plymouth Ch., 12; Garvanza Ch., 5; Mt. Hollywood Ch., 109.87; Ch. of Messiah, 63.61; Pilgrim Ch., 7.20; Bethany Ch., 5.42; Grace Ch., 2.45; Hollywood Ch., 23.40; Armenian Gethsemane Ch., 4.02. **Manhattan:** Lend a Hand Circle, 2.51. **Monrovia:** Ch., 11.75; Maricopa Ch., 11.94. **National City:** Ch., 3.51. **Norwalk:** Ch., 2.70. **Oil Center:** Ch., 7.20. **Oncota:** Ch., 8.74. **Palms:** Ch., 1.08. **Panama:** Ch., 1.08. **Pasadena:** First Ch., 101.94; "A Friend" in First Ch., 10. **Perris:** Ch., 57.63. **Pomona:** S. S., 3. **Ramona:** Ch., 3.75. **Redlands:** Ch., 18.60. **Riverside:** First Ch., 15. **San Bernardino:** First Ch., 36.35. **San Diego:** First Ch., 35.29; Logan Heights Ch., 5.58; Mission Hills Ch., 43.56; Park Villas Ch., 4.20; Ocean Beach Ch., 96. **San Jacinto:** Ch., 5.45, and for L. A. Japanese work, 4.50. **Santa Ana:** Ch., 20. **Santa Barbara:** First Ch., 14.40; Japanese Ch., 6.60. **San Ysidro:** Ch., 24. **Secley:** Ch., 71. **Shafter:** Ch., 4.67. **Sierra Madre:** Ch., 3.60. **Terminal:** Ch., 3.36. **Venice:** Ch., 1.40. **Villa Park:** Ch., 24. **Wasco:** Ch., 18. **Whittier:** Ch., 30; Sunday School, 2; Mrs.



A. R. A., box goods for Marion, Ala. Wil-  
brook: Ch., 3.

**Woman's Home Missionary Union of  
So. California—\$178.13**

#### LEGACY.

Escondido: J. A. Bent, \$500, (Reserve Leg-  
acy \$333.34), \$166.66

**OREGON—\$272.18.**

Beaver Creek: St. Peter's Ch., 3.77;  
Welsh Ch., 2. Corvallis: First Ch., 11.50.  
Forest Grove: Ch., 12.35. Hillsboro: Ch.,  
34.96. Hubbard: Ch., 1.30. Ingle Chapel:  
Ch., 13. Lexington: Ch., 4. Oregon City:  
Ch., 6.50. Portland: First Ch., 94.67; High-  
land Ch., 1.15; First Ch. W. H. M. U., 55.  
Salem: First Ch., 13.33. Oregon, Churches,  
18.66.

**WASHINGTON—\$267.34.**

Anacortes: Ch., 2.40. Arlington: Ch.,  
1. Bellingham: Ch., 11. Bingen: Ch., 1.  
Brewster Flats: Ch., 1. Clear Lake: Ch.,  
2; Young Peoples Society, 2.50. Coupe-  
ville: Ch., 10. Deer Park: Young People's  
Society, 2.50. Eagle Harbor: Ch., 2. Ever-  
ett: First Ch., 13.20. Granite Falls, 2.50.  
Hillyard: Ch., 5. Ione: Ch., 6. Machias:  
Ch., 2. Medical Lake: Ch., 4. Moun-  
tain View: Ch., 1. Odessa: First  
English Ch., 10. Rosalia: Ch., 1.  
Seattle: Beacon Hill Ch., 3; Bayview Ch.,  
2; Columbia Ch., 3; Queen Anne Ch., 10;  
Edgewater Ch., 9. Spokane: Westminster  
Ch., 40; Sunday School, 1; Corbin Park  
Ch., 8. Tacoma: First Ch., 25; Plymouth  
Ch., 2.35. Tonasket: Ch., 1. Vancouver  
Ch., 2. Walla Walla: First Ch., 63.22.  
Wauconda: Ch., 1.

**Woman's Home Missionary Union of  
Washington—Miss Roberts, Treasurer,  
\$16.67.**

**IDAHO—\$150.50.**

American Falls: Zoar Ch., 2. Boise: First  
Ch., 32; First Sunday School, 12. Council:  
Ch., 10. Kimama: Friedens Ch., 1; Salem  
Ch., 3; Zoar Ch., 2. New Plymouth: First  
Ch., 9; Valley View Ch., 3. Ferdinand: Ch.,  
2. Lewiston Orchards: Ch., 4. Pocatello:  
Ch., 32. Plummer: Ch., 2.50. Wallace:  
Ch., 6. Weiser: Ch., 23. Yale: Immanuel  
Ch., 7.

**NEVADA—\$34.66.**

Churches ..... \$28.80  
Reno: Woman's Home Missionary Union  
—\$5.86.

**ARIZONA—\$38.60.**

Phoenix: Neighborhood Ch., 3. Nogales:  
Trinity Ch., 3.60. Prescott: First Ch., 23.  
Tempe: Ch., 9.

**HAWAII—\$358.59.**

Hilo: Portuguese Ch., 3.71. Honolulu:  
Central Union Ch., 250; Mrs. E. Laeha, 10;  
D. Lonehu, 2; S. Sokabe, 70. Waichino:  
Hawaiian Ch., 57c. Kaiohihi: Chinese Ch.,  
7.90. Kakaako: Japanese Ch., 70. Kahuku:  
Hawaiian Ch., 6.17. Kakaako: Japanese  
Ch., 35. Kohala: Japanese Ch., 1.06; Un-  
ion Ch., 3.50; Japanese Ch., 53. Waimea  
Japanese Ch., 2.10.

#### THE SOUTH, Etc.

**VIRGINIA—\$46.26.**

Cappahosie: Gloucester School, for Troy,  
N. C., Building Fund, 14.40. Herndon: Ch.,  
10.80. Portsmouth: Ch., 21.06.

**WEST VIRGINIA—\$3.42.**

Through the Woman's Home Missionary  
Union of Ohio—Mrs. A. M. Williams,  
Treasurer, 3.42.

**KENTUCKY—\$69.50.**

Louisville: Plymouth Ch., 52.50.

Through the Woman's Home Missionary  
Union of Ohio—Mrs. A. M. Williams,  
Treasurer, 17.

**NORTH CAROLINA—\$175.50.**

Albermarle: N. C.: For Troy, N. C., 5.

Beaufort: Washburn Seminary, for Build-  
ing Fund, Troy, N. C., 2. Bricks: A. A.,  
5; A. E. L., 25; J. M. O., 5; W. T., 5, for  
Jos. K. Brick School. High Point: Ch., 10.  
Saluda: Miss E. K., for Saluda Seminary,  
10. Troy: Students and Friends, for  
Building Fund, 33.25; Friends, for Pea-  
body Academy, 53.25.

**Woman's Missionary Union of North  
Carolina, 25.**

**SOUTH CAROLINA—\$35.00.**

Columbia: E. N. A., 15. Greenwood:  
Brewer Normal School, for Building Fund,  
Troy, N. C., 20.

**TENNESSEE—\$87.63.**

East Lake: Union Ch., 5.73. Pleasant  
Hill: From Students, Teachers and Town's  
people, for Pleasant Hill Academy, 81.90.

**GEORGIA—\$59.27.**

Cochrane: Pleasant Hill Ch., 5. Liberty:  
Ch., 2.02. McIntosh: Dorchester Academy,  
for Building Fund, Troy, N. C., 18.20.  
Meansville: New Hope, Ch., 4.05.

**Woman's Missionary Union of Georgia  
—By Mrs. Norris, Pres., \$30.**

**ALABAMA—\$299.93.**

Athens: Housekeepers Club, for Athens,  
Ala., 1.75, and box goods. Birmingham:  
First, Ch., 101.78; S. S., 5; "Friends," for  
Talladega College, 14. Florence: First Ch.,  
27.78; D. M., for Florence, Ala., 17.85. Fort  
Davis: Cotton Valley School, for Building  
Fund, Troy, N. C., 12.60. Sheffield: First  
Ch., 5.17. Shelby: W. M. Soc., 14. Tal-  
ladega: Ch., 100.

**LOUISIANA—\$83.85.**

Abbeville: St. Mary Ch., 1. Belle Place:  
Ch., 1.35. Chachahoula: Zion Chapel, 2.50.  
Hammond: Ch., 23.15. Kinder: Ch., 14.  
New Orleans: Beecher S. S., 10; Straight  
Co-operative Club, for Straight College,  
25. Opelousas: Hollier S. S., 2. Roseland:  
Ch., 2.35; L. L. C., 2, for Straight College.

**TEXAS—\$83.07.**

Austin: Tillotson College, for Troy, N. C.  
34.34. Austin: Mrs. H. M. B., 5.53, Mrs.  
M. S. L., 1.93, for Tillotson College. Cor-  
pus Christi: First Ch., 3.15. Dallas: Cen-  
tral Ch., 6.95; Central Ch., S. S., 18.57; Ply-  
mouth Ch., 1.10. El Paso: J. M. L., 1.50.  
Houston: First Ch., 8. Roston: Bethel,  
75c. Runge: Helena Ch., 1.55.

**FLORIDA—\$269.04.**

Arch Creek: Ch., 12. Avon Park: Ch.,  
21. Daytona: First Ch., for West Tampa,  
24. Fessenden: Fessenden Academy, for  
Troy, N. C., 24.30. Jacksonville: Union S.  
S., for West Tampa, Fla., 8.74; T. W., for  
Fessenden Academy, 5. Lake Helen: Ch.,  
9. New Smyrna: Ch., 5. Orange City: S.  
S., 10. St. Augustine: Mrs. S. B. G., for  
Moorhead, Miss., 5. St. Petersburg: Ch.,  
13. Sanford: Ch., 20. Tampa: Ch., 12.  
Tangerine: Ch., 4.25. Tavares: Ch., 14.  
Winter Park: Ch., for West Tampa, 20.

**The Florida Woman's Home Missionary  
Union—Mrs. F. R. Marsh, Treas., \$61.75.**  
Congregational World Movement \$31,668.18  
A. M. A. League ..... 165.00  
Summary of Receipts for January, 1921.  
Donations ..... \$96,909.91  
Legacies ..... 6,510.95

Total ..... \$103,420.86  
Summary of Receipts Four Months  
From Oct. 1, 1920, to Jan. 31, 1921.  
Donations ..... \$200,482.01  
Legacies ..... 28,897.33

Total ..... \$229,379.04  
Endowment Fund.  
From Estate of Henry W. Hub-  
bard, the Henry W. Hubbard  
Fund, additional ..... \$ 2,709.60